THE MOSLEM WORLD

VOL. XXV October, 1935 No. 4

THE UNITY OF THE MYSTICAL EXPERIENCE IN ISLAM AND CHRISTENDOM *

Years ago in an article in "The Constructive Quarterly" (Dec. 1918) I ventured to raise the question of the place and value and limitations of the mystical method in religion. The point and stress of that article was the limitation, and it tried to answer the question of how far the mystical attitude can take us and where it fails us. I wish now, with a view to a more fundamental understanding between Islam and Christianity, to go back to the broader question of that universal guidance by God to mankind, unconditioned by prophetic revelation, which is commonly called the Inner Light of the mystic. All faiths and churches have recognized its existence in one degree or another, in one form or method or another. There have been, also, curious attempts made at exclusive claims and ecclesiastical limitations. The Roman Church has tended toward such an exclusive claim and has sometimes tried to classify extra-Roman mystical manifestations under "human" and "diabolic." Theologically it holds that the universal guidance of mankind by God ceased with the Incarnation. Thereafter the only guidance by and to God was through Christ and His Church. It is undoubtedly true that the Roman Church, as an institution, has more completely accepted the mystical position, and has expressed and developed it in institutional forms, than any other division of Christendom. Its fraternities and systems of mystical

* In this article I have given no references nor quotations nor authorities. They would be out of place in a simple statement of a primary religious fact.

theology show this clearly. Some Protestant theologians, even, seem to have accepted this and tried to restore a balance by contrasting Roman and Protestant attitudes as respectively mystical and ethical. Apparently this means that Protestants have more sense of conscience and Romanists more feeling of the divine presence—which is an absurd and unethical distinction. It is also too drastic. Quakers are essential mystics and the most protestant of Protestants; and even the strictest Calvinists, although they may find a macabre joy in being damned to the greater glory of God, are capable of the mystical exaltation. No one who has seen a congregation in the Highlands of Scotland swept by the Spirit at Sacrament time can doubt this.

In truth, such distinctions cannot hold except in the most relative and limited fashion. The mystical attitude and belief lie at the basis of all religions and no one religion —taking religion in the widest sense—has exclusive rights in them. The mystical light in the soul and the reaction of the soul in devotion and worship to God are ultimate religiosity. God has never left Himself without a witness amongst men and that witness has been His light in the souls of all men, His children. When expressed in creeds and institutions, in faiths and churches, it has assumed different forms, but behind them all has lain this ultimate fact that God reveals Himself to men and that men turn and yearn towards God, and in and through this yearning can enter into His presence and see His glory.

It is thus world-wide, of all peoples and times. But its root for Christendom lies in the mystical experience and perception of the Hebrews. They, as a people, were soaked in the sense of the presence of Jehovah and of the immediate relationship of each one of them to Him. He and this relationship were the most fundamental facts of their life and thinking. That relationship was not only through the Law and the Temple institutions nor through the specific revelations of the will and being of Jehovah in the mouth of His prophets, but was also in the widest and most

intimate sense through intercourse with Him in the individual heart. The testimony to that in the Psalms is full and explicit. When, then, the Hebrews turned to a reasoned statement of this personal relationship, and tried through it to build up a philosophy of the relation of God to man they expressed it in the form of the Divine Reason speaking to men universally through life in its widest forms, through the structure of the world itself. The world was the creation of the Divine Reason; men were the sons of the Divine Reason; the universe was a unity through and in the Divine Reason, and so the voice of the Divine Reason came through everything to men, Her sons. Thus for these Hebrew philosophers there was a third and more universal Revelation in the world. There had been the historical and local Revelation in the Mount to Moses and the People of Israel, codified in the Law; there had been separate and supplemental Revelations through accredited Prophets with their, "Thus said Jehovah." But this came from the whole created universe, instinct with the Divine Reason, and was thus a speaking by that Reason to all men in that universe, everywhere and at all times. All men, as parts of that universe of Jehovah's creation, are His sons and therefore the sons of the Divine Reason who was with Jehovah from the very beginning, His possession, guide, instrument, His intellectual self. In this Revelation there is no intermediary of Law or Prophet between God and the individual man. To each man God has spoken personally and directly and each man can respond personally and directly to God. The Divine Reason speaking in and through the world is really God Himself and we have thus the mystical relationship in the purest form from person to person. The world as the creation of God is a Revelation of Him, an intellectual Revelation, and men whose minds and hearts are clear and open need no other. The passages of the Hebrew Scriptures which deal with this ignore the other two Revelations.

On another side and by another development, our Fourth Gospel represents the historical Jesus as the incarnate

representation, now revealed in place and time, of that Divine Reason. It is on account of this that the Roman theology holds that the universal working of the Divine Reason among men ceased with the Incarnation. Thereafter there was the visible working of the Church through the sacraments and the invisible working of the Holy Spirit. Institutionally the Divine working was limited and canalized, but, yet, the Roman Church still admitted, thus limited, the existence of the Divine Vision of its own Saints.

For Islam the broader and, it may be said, more Catholic possibility of the Hebrew philosophers is still open. It is not necessary to enter here upon the vexed question of the Christology of Mohammed, for the Moslem faith, in this matter, under different external influences, has gone its own way. Mohammed himself had been a mystic and had had experience of the mystical vision before it came to him that he was sent as a divine messenger and prophet. His Allah is under the mystical paradox; He is remote and separate and yet speaks everywhere in and through the world and in the hearts of all His creatures. Then there came to work upon Islam the whole Christian mystical theology in such forms as could be adjusted to the essential Moslem scheme. Thus there was taken into the religious life of Islam the practical methods for the spiritual life which had been worked out by Christian ascetics and mystics, living as solitaries or as brethren of a common life. Even before Islam the imagination of the devouter Arabs had been deeply impressed by these Christian hermits of the desert. That comes out clearly in the poetry of the time before Mohammed.

Having, then, to eliminate the development in the Fourth Gospel and having, further, to ignore the limitation of the Roman theology, Islam reverted to, or continued in, the wide conception of the Hebrew philosophers and that became an essential part of the Moslem theology. However great may be the dislike of the stricter school of the Moslem scholastic theologians, the third Revelation of the Hebrews stands fast in Islam and is the basis of its

religious life and the source from which springs each new religious revival. As a theological doctrine it may be put in the following terms. Allah has manifested Himself to the world and has sent guidance to mankind in two ways. One has been through messengers and spokesmen, accredited by evidentiary miracles and each bringing a specific message to men. There has been a long series of these, all with a message and some with divine books. Of these the last is Mohammed and the Book which came through him is the Koran. The theological teaching in these messages and books has been one and the same from the beginning, although the ritual and laws may have differed. Allah is one and His teaching could be one only. This teaching by Allah through such messengers was of necessity limited to certain countries and peoples. The prophet was a messenger with a message and could reach only his own environment. This held until Mohammed came, the last of the series. It is in dispute whether Mohammed regarded himself as a universal prophet sent to all the world, but there is no doubt that Moslems have come so to regard him. That has made Islam one of the great missionary religions. But whether Islam is regarded as a religion for the Arabs or as a universal religion to be spread by Moslem missionary endeavor, this form of Divine Revelation is of limited scope. What of those men and nations in far lands beyond the mountains and the seas to whom this message has not come?

That problem Islam has faced in different ways. By far the most important of these is Allah's manifestation of Himself to the world in personal Revelation to the souls of individual mystics, an equivalent to the third Revelation of the Hebrew philosophers. This Revelation is direct to chosen individuals and is universal to all races of mankind. It is world-wide; it has always been going on; but it is strictly personal. The Vision of the nature of Allah to those Mystics is to them and for them only. Their experiences are probative for them and they can certainly speak of them to others. But they have not been given an

authoritative message to deliver to others; they cannot say, "Thus said Allah to me, and commanded me to say it to you." They may only say, "Thus and thus hath Allah dealt with me and shown Himself to me." Because of the closeness of their relation to Allah He shows them special favors and graces and these may be as great as the evidentiary miracles of prophets. But their purpose is entirely different. These are gifts from Allah only for their comfort and protection, and they should not speak of them to others. It is of the nature of the evidentiary miracle that the prophet must proclaim it as proof that he is a prophet and that men must listen to his message as the word of Allah to them. So Islam accepts these two forms of Revelation, the one through Messengers, authorized spokesmen of Allah, speaking to limited circles, the other world-wide and personal to chosen individuals, especially *near* to Allah and hence called *awliyā,* the plural of *walī,* "one who is near." This is commonly translated "saint," but the idea in the name is entirely different. It is not like "saint" a descriptive of personal holiness but rather lays emphasis on the intimate personal relationship that subsists with Allah. These stand ever in His presence, a part of His Court, even in their mortal life upon earth. They may be entirely unknown as such to mankind but they are known to Allah. In the nature of the case they are mostly Moslems and, it may be, crypto-Moslems, but they have existed, also in the nature of the case, at all times and among all peoples and in relationship with all faiths. They are Allah's people and their relationship is with Allah, Allah Himself, and He knows His own. Theologians have disputed how those of them who, through circumstances, have not performed the ritual "works" of Islam—such as the Worship, the Fast, the Pilgrimage,—can have credit with Allah, and a portion in the Garden. Some scrupulous theologians have been led by this to a conception of a "limbo" for such, a place on the verge of Paradise but not in Paradise. But mystics let all that go past with a smile; they are Allah's, and He knows. And it is not

only specific mystics who recognize this as a fact. It is fact for all Moslems except the most rabidly narrow theologians. When a Moslem, wandering in far uncovenanted lands, among non-Moslem peoples, finds an evident holy man, in connection with whom evident wonders occur, who may be called a "yogi" or the like, he knows that he is one of those "near to" Allah and regards him as a Moslem. The immediate personal relationship to the Divine, which is the essential mark of the mystic, has overcome in broad, Catholic Islam, all shibboleths of name and creed. These will come in from the East and the West to the Garden of Islam to see the Face of Allah.

It is, of course, plain that all this doctrine of possible saints outside of the community of Islam is a product of the perception by Moslem mystics that religion for them is primarily their immediate and personal relation to Allah and only in a secondary way their relationship to Mohammed, and the message that came through him. Their psychological experience of Allah is first-hand and absolute; their knowledge of Mohammed and of what came through him is historical and derivative. Thus, in the case of the conversion of al-Ghazzali, of which we have his own record, it was the experiences which he himself had as a wandering Sufi ascetic which convinced him of the truth of Islam. From this it was an easy step to a perception that anywhere in the world, and in the case of individuals who had never heard of Mohammed, immediate knowledge of God and relationship to Him might take place. We know, too, that there were intimate connections between the early Moslem mystics and not only the mystics of the Christian Church in Syria and Egypt but also, on the eastern border, with Buddhists and different Indian mystics. There was great similarity as to the ideas and methods of the religious life among all these and it was only when specific theological doctrines entered that conflict arose. In Egypt I myself learned how easy it was to carry on conversation with Moslems as to the religious life and its experiences so long as there was no reference to theological differences. We

could talk together about our own common Lord, Allah, and feel that we were brethren.

And that similarity went still farther into the institutional life. Associations of mystics in Islam would form round a revered teacher. For long these associations were unstable and lasted only for that teacher's life. Then they became more permanent and the different Fraternities of darwishes appeared, preserving the rule and method of their one-time organizer and teacher and calling themselves by his name. This was now the mystical life in an institutional form. It is evident that the course run by these followers of a common religious life in Islam and in Christendom was the same. Like the origin of darwish fraternities we have in Europe the rise of the Franciscans, the Dominicans and others. The similarity extends to the existence in both cases, of both men and women Tertiaries, those not living the common life but connected with their Order by common duties and ritual. Thus when Saint Francis preached before the Fatimid Court in Cairo he was regarded as one of those "near to" Allah, a *walī,* and was safe.

What of all this in the Islam of the present day? Turkey has officially suppressed the darwish orders. The result is that they now live a secret, underground life and their centers of administration have moved outside of Turkey. The life still goes on, for these institutions, far more than the mosque services, are the channels in which flows the religious vitality of Islam. When a revival of that religious life comes it comes through these mystics. So, even among us, a revival works more through prayer-meetings than through the normal Church services. And the darwish fraternities furnish the prayer-meetings of Islam. At the present time in Islam from North Africa to Malaysia such a revival is in process, and a sign of it is the heightened interest in the history, the usages, and the doctrines of the Sufi orders. Little tractates on these things are steadily appearing and are eagerly bought and read. The masses of Islam are still interested in the ecstatic religious life. And to all appearances it is the more conservative, sober

and orthodox forms of mysticism that have the greater appeal. It would form a very interesting study in their religious life to trace the development of this literature and its varying between extravagant and bizarre hagiology, and the sober cultivation of a devout and God-ward attitude. There are parts of it which read like pages from the Arabian Nights and parts which might come from Thomas à Kempis; and both kinds are of the deepest significance for the workings of the Moslem mind. The sense of wonder in that mind is very strong. The whole world is full of wonders for it; anything may happen at any time. The rule in it is not of physical law, but of spiritual law, and that means the immediate personal working of Allah and His emissaries. The world is full of spiritual creatures, walking to and fro in it, and we men may meet them at any turn. This spiritual rule of the world is in the hands of a hierarchy of saints who are especially near to Allah and their miraculous aid may come to us at any time. The spiritual life, therefore, for Moslems is not simply a pious attitude but may be wrapped up in miracle. Those that know the religious mind of mediaeval Christendom will recognize that it was the same.

Along with all this similarity there are differences and difficulties for the Moslem mystic. Perhaps the greatest of these is that he cannot think of himself or speak of himself as the child of God. No Moslem in his ecstasy ever heard himself addressed by God with, "O my son!" That is the great impossibility in Islam. Men are the slaves of Allah in the literal sense, His creatures and His property. Of course they are slaves in an Oriental patriarchal household where the slaves may be cared for as part of the great family. But from first to last in Islam, even in the most intense familiarities of religious ecstasy it is forbidden to men to express their relationship to God as that of sonship. This must be due to Mohammed's own personal intention and decision. It may be that he feared that it might come too near to the Divine Sonship of Christ. Whatever was his reason, he, of purpose, turned away from the position

both of the Hebrews and of the Christian Church as to man's relation to God, and his veto has held, even for the most advanced mystics. In the pantheistic wing of that mysticism the individual man may be merged in the oneness of the Divine, but that merging must not express itself in terms of sonship. God may be All, and all personalities may vanish in His, but in this world of distinctions we may not cry "Abba, Father!"

Another difficulty which is overcome by a resolute acceptance of an unresolved contradiction lies in the conception of the Love of Allah. It is freely accepted that man must love God and that in that love of God by man lies the height and depth of man's spiritual blessedness. But what of God's love for man? The mystic, in his experience of God, has no doubt of it; he has known it as warm and real and he lives in it. But the theologian cannot fit this into the scholastic scheme of the nature of Allah. It is unthinkable that there should be any want, any lack, any need, in Allah. And yet, by definition, the Lover "needs" the Beloved, and is incomplete without the Beloved. That is the yearning of love. And so a mystic who is also a theologian can only, helplessly, put those two together and leave them unreconciled. From his experience he knows that the one is true, and his reason compels him to accept the other. He can do no more. Here, again, we find the result of the complete dehumanizing of Allah. The Hebrews, to whom Jehovah was a complete human personality, had no such difficulty, and the Christian Church has followed the Hebrews. Islam sought to put its doctrine of the Person of Allah on a rigid metaphysical basis and has paid the penalty. Its theologians have been like mathematicians and physicists. They have constructed emotion-tight hypotheses in which religious life is impossible.

But it is of the mystical life to accomplish the impossible and to bring even the Allah of scholastic Islam into the hearts of men. It ignores contradiction and follows its assured experience of God. We are told, in our day, that religion must be based on experience instead of on authority.

Mystics have always known that, whether they were ancient Hebrews or early Christians or Moslems; their experience of God was direct and was the primary basis of their faith. It is the object of this little paper to bring out that real unity and continuity, whatever difference there may be, and to suggest the need on both sides for mutual understanding and help. That should not for Christians involve any disparagement of the Sovereignty of Christ; we are theists as well as Christians and Christ Himself has other sheep of other folds and in His Father's house are many mansions. We may find it hard to understand a relation to God that is not that of father and sons, but we certainly could not be present at a Moslem *Zikr,* which is a remembering and a commemorating of the presence of God Himself, without realizing that for these worshippers there is a complete release of the emotional life from its normal inhibitions and a complete turning of that life to the Beatific Vision of God Himself, to a seeing, in the Moslem phrase, of the Face of God.

Hartford, Conn. DUNCAN B. MACDONALD.

PRESENTING CHRIST TO MOSLEMS

In the early days of the modern spiritual crusade for the world of Islam the feeling seems to have been that the missionary must by logical proof compel the intellectual acceptance of Christianity. The simple fact is that in the vast majority of cases this method did not succeed. We have historic examples of Christian protagonists confounding the learned men of Islam, but this did not usually result in the latter's accepting Christ. The Christians may have won the argument, but they failed to win their man. We picture Henry Martyn standing alone and withstanding the ecclesiastics of Shiraz, or Dr. Pfander in his great public disputations; and we marvel at their courage and ability. On the other hand, there were also countless cases where the Christians did not show such mental acumen or such leading of the Holy Spirit, and they were worsted in the arena of intellectual strife.

The whole approach to Islam in times past came to be known as "The Great Moslem Controversy". The attitude of that age has produced such monumental works as the *Mizan ul Haqq* of Pfander and the *Yanabi'ul Islam* of Tisdall, with many like volumes of stern apologetic import. These are monuments of a system that is past; they may still be of use today, after a man has come far along the Christian path and has the love of Christ in his heart. They may serve to drive out vestiges of Islam, but they are no longer examples of the line of approach we should follow in presenting Christ to the Moslem heart. "The Great Moslem Controversy" has gone into the limbo of things that are past.

Whatever may have been the virtue of the strictly apologetic and argumentative method in its day, the fact

confronts us that other ways of approach are proving more effective at present. There is no doubt that bringing a Moslem to faith in Christ remains one of the most difficult tasks in the world-wide enterprise of the Kingdom of God. We are, however, passing into the phase where converts in some areas may be reckoned in larger groups and even congregations, instead of single individuals.

It is patent to say that we confront a changed viewpoint and mentality everywhere in the world of Islam. The great obstacles before us are not the same as they were a generation ago. Other great forces besides the arguments of Christians have served to break down and undermine the stern religious sanctions of Islam. All of these changes dictate to us a new method of approach to meet in the best possible way the strikingly altered situation which now confronts us.

I.

Today the one who would present Christ to the Moslem heart should be an expert in avoiding argument. This is a more difficult science than at first appears. Intellectual disputation still remains a favorite indoor sport in the lands of the east. Not only the clergy and the intellectuals, but the ordinary Mohammedan in almost any land would about as soon argue as eat. The favorite subject for such debate is religion. Even though a person may not be very devout or firm in his faith he is glad to stand upon the side of his traditional religion in a discussion. The woman whom Christ met at the well in Samaria was an example of this attitude. Though, so far as we may ascertain, she was not noted for her piety, she was ready to take up a religious discussion at a moment's notice. To people who do not have much to read, and even to those who are illiterate, discussion is a favorite form of social and intellectual contact.

From the Christian standpoint little good is liable to result from argument. The proponent of Islam will either feel that he has won the discussion and his pride will make

him still more difficult to reach, or he will feel that he has lost the argument and will leave, not to return, or to devise new methods of attack. In either case the desired result is not obtained. Even though our arguments should prove most convincing, yet:

> "A man convinced against his will
> Is of the same opinion still."

Our task involves not only the winning of the intellectual consent to the truth of Christianity, but the far more difficult problem of winning the heart and will also for Christ.

Even though we are supporting the truth, we should admit freely that in many cases the Moslem will get the best of us if we argue. In the first place, he has a better grasp of the language and the mode of thought and expression. He is also practised in the form of dialectic along which the discussion will proceed. He has a stock of apt stories and quotations from the literature of the country that is probably greater than we may hope to attain. If there are Moslem hearers present they will naturally be prejudiced in favor of the proponent of their own faith. The fear that we should lose the argument is not, however, our reason for avoiding such discussion. The reason that we study to avoid debate is that judged by the acid test of results—it fails to lead men to Christ.

On rare occasions it may indeed be necessary to "answer a fool according to his folly". At one time a man interrupted a serious conversation before a room full of interested people to say: "Either the *injil* you have is false or Christ was no prophet, because we read in this New Testament that He destroyed a great amount of other people's property when He caused the herd of swine to rush into the lake and be drowned." The missionary replied, "My dear brother, it was quite as unlawful for the Jews to own swine as it would be for you, and how strange it seems to see you take the side of the pigs and stand before us as their advocate."

At another time a man said to one of my colleagues,

"You call Christ the greatest of the prophets because he had no earthly father. I can point you to a greater prophet on that score. Adam had neither father nor mother." My missionary friend replied, "You mistake the point in regard to Christ; as to parents, the first donkey had neither father nor mother either."

The late Dr. S. G. Wilson once called upon a *Mujtahid* in Tabriz. The host, before a room filled with visitors, and quite contrary to the usual forms of Oriental courtesy, asked his guest, "What kind of wine do you say that your prophet Christ made for the people at the wedding feast?" Dr. Wilson explained, "Some think it was fermented wine, others hold that since it was made and served immediately it must have been non-alcoholic; but as for myself, I think it was the same sort of wine that the Koran says flows in rivers in Paradise." We should be careful upon such occasions to avoid answers merely to set forth our own wit or wisdom, but an appropriate reply may serve to avoid argument.

While learning to avoid unprofitable discussion with grace, we must not create the feeling that we are changing the point at issue and fleeing from one question to another, as is so often charged against our friends the Bahais. In Iran the latter often endeavor to draw us into discussion by upholding the orthodox Mohammedan viewpoint. To one who has had experience with them, however, it is usually soon apparent to what sect they belong. In fact we learn, by practice with inquirers and those whom we meet in conversation, to determine rather quickly whether a man is earnest and really desires light on a certain point, or is merely endeavoring to draw us into an intellectual conflict.

While avoiding argument, we should "be ready always to give an answer to every man that asketh us concerning the hope that is in us". We should also carefully note that the Apostle continues with the admonition that we do this with "meekness and fear": *meekness,* that our love may be apparent, and *fear,* lest our answer lead to useless argument.

There may be times when it will be impossible to avoid discussion. Then our conversation should always exemplify our love for the opponent of the moment, whom we hope to make our Christian brother. On our part, discussion must certainly never become acrimonious, and a loss of temper would not only disgrace us, but also reflect upon the Lord in whose work we are engaged. We may say very frankly to those with whom we engage in conversation that we decline to argue because we feel that little good will result.

II.

If we are determined to avoid argument, what should be our method of approach to the Mohammedan? It may be remarked in the beginning that whatever we say can be answered; but to a holy life, filled with the spirit and love of Christ, there is no answer. We are not, however, holding ourselves up before our friends, but asking them to look with us at Christ. Ours is a divine work; the winning of Moslems to Jesus can never be accomplished by human power. The necessity of our approach being in prayer and the power of the Holy Spirit is obvious. Love and tact are more necessary than any particular method, and we must always remember that whatever we do or say, only God can open the heart to receive the truth.

The foundation of our approach must be the *direct presentation of Christ.* We should concentrate upon this as the sum and substance of our work. That is why we are here in Moslem lands. We may be told that "You can't fill a bowl until you first empty it". This is not a good metaphor. Rather should we liken our presentation of Jesus to the turning on of a light that will drive out the darkness. In recent years we have had a series of evangelistic services in this country, for largely Moslem audiences, and yet throughout the whole group of meetings Islam was never mentioned. Christ was positively preached. So also in private conversation we should make it a rule to let nothing turn us from the point of presenting our Master as Saviour and Lord of Life.

The older apologists often used the Koran in their appeal to Moslems. Their explanation that they used it, not because they believed in it, but because it was accepted by the Moslem, was often not clearly understood and at best not very convincing. The more we know of the Koran, and of Islam in general, the better; but we should rarely quote Koranic passages to induce Moslems to turn to Christ. If we feel that this is the best approach in a particular case, where the person is a sincere and devout Moslem, there are good books in our literature which it would no doubt be better to give the man who is interested than for us to attempt this line of approach.

In the next place, we should *study very deeply the method of Christ* in dealing with people who had a spirit such as we must meet in the Mohammedan world. The Jews were continually endeavoring to draw Him into an intellectual trap, or to test his wit and mentality. The Master always gave them an answer that struck back straight to the heart and conscience. It is true that Christ gave an answer which not only settled the point at issue, but laid down an eternal truth. We are not divine and can not hope to imitate the Lord in this, except in so far as we answer in the words of Scripture. We may, however, gradually increase in proficiency in the delicate art of reaching the heart and conscience with the love of Christ. For when He touches the heart He wins men.

Nicodemus came to Christ expecting to engage in a religious argument, and as Karl Barth says, sit on his side of the stream and Jesus on the other while they discussed the merits of their respective positions. He was dumbfounded when in a moment he discovered himself in the midst of the stream and struggling for breath! Christ had at once turned the interview into a personal matter and touched the conscience and the heart of the teacher of Israel. We may emulate the method of the Great Teacher.

Some time ago the Rev. Cady H. Allen, of our Mission, gave an opportunity at the close of an evangelistic service for questions on religious matters. A Moslem, with obvious

intent, asked him, "Was the ant with which Solomon talked male or female?" Mr. Allen at once replied, "My dear friend, I do not know, but of one thing I can assure you; if this question is all that separates you from God, you are very near indeed to the Kingdom."

The third basic method we should use in presenting Christ to Moslems is the *constant use of the Bible.* It should be open before us and we should strive to answer every interrogation or statement by reading from the Word. Fortunately many of the questions that are asked and the objections that are raised follow certain patterns over the whole world of Islam. The same point comes up again and again, and experience will give us facility in turning at once to the Scripture passage we should read.

The points we must meet are so many, however, that a person would need a mind like a concordance to recall all the references on every subject. It is well, therefore, to have a special New Testament and a special Bible that we use as tools in the direct work of evangelism with Moslems. On the fly-leaves and on the pages of these volumes we may make the notes that give us facility in turning to references on the particular question that is before us.

Certainly in presenting the Gospel message to Moslems we should be ready at all times to use "The Sword of the Spirit", and though we should strive that the things we say may be under the guidance of the Spirit, the use of the inspired Word should be our rule and practice. Even though the one with whom we are speaking theoretically does not accept the Bible that we have in our hand, few will not be ready to listen to its words in point, and many will fall under the spell of its truth who would go on opposing to the end anything we had to say as from ourselves.

A few days ago we were travelling along over a bumpy road as passengers in an old Ford. After looking at a Scripture portion the Moslem beside us said, "You know we people in this country have little time for Jesus or Mohammed or any other prophet. If you could show me how to make a good living I should be deeply interested in

that. I have a wife and little children; when I go off to the bazaar they ask me to return with bread." The answer of Christ to such an attitude is both beautiful and compelling. He points us to the birds and to the flowers of the field. If God feeds and clothes them, are we not of much more value? Then the Master lays down His positive rule to keep us from the idolatry of physical wants and the worried struggle that puts them in the primary place. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." There is an innate quality about the words of Christ that makes a man hesitate to return to them an answer that is flippant or verbose.

In brief we may say, the fundamentals of the plan we suggest to avoid argument are: 1. Present Christ always in the most positive way and do not attack Islam. 2. Seek to become expert in the method that Jesus used of answering to touch the heart and the conscience. 3. Answer, in so far as possible, every point from the Bible.

III.

In addition to the above basic principles, there are many devices which may help us to avoid useless controversy and give us an opportunity to present positive truth. Several of these might be mentioned by way of illustration or suggestion.

It may prove useful on some occasions first to ask the inquirer what he desires from his religion. When he has stated his deepest desires we may go on to show him how each of these is perfectly and completely found in Christ. If men are thoughtful they may answer, for example, that they want salvation in this life and assurance of eternal life in the world to come. This gives an excellent opportunity to show that in Christ alone may be found salvation from sin, and in Him, through the Holy Spirit, the power for a holy and victorious life. Moveover, we have not His word alone, but His resurrection to give us absolute assurance of life eternal.

Again, when conversation is drifting toward argument,

or several are endeavoring to speak at once, we may suggest that one be appointed to speak for fifteen minutes, or any given time, on the higher life and spiritual experience that he has found in Islam. Then one may speak without interruption for fifteen minutes to give a like personal testimony on what has been found along these lines in Christ. As Stanley Jones and others have found in India, so with our Moslem brothers; they often wander from the point and do not usually make a very strong case for the spiritual side of their faith. Sometimes the replies are interesting and will of course vary according to the religious conviction and experience of the individual. In almost every case the result is certain to be better than might be attained by free-for-all argument, and the heat of debate is avoided.

In other cases if we see that the conversation is turning on points of little actual value, or is becoming antagonistic, we may suggest that we would all receive more benefit if our interview should take the form of a lesson. If this is accepted, and the lesson proves worth while, it may be expanded into a series. The experienced evangelist will of course be able to select a lesson from the Scripture that will be apropos to the conversation or to the particular point that is being discussed with the Moslem friends.

We would insist that the above and like devices are not efforts to escape argument by subterfuge, but are ways in which we may lead to a better and clearer presentation of the truth in Christ, which is our business. The writer would be happy indeed to hear of methods that have been successfully used by evangelists in other parts of the world of Islam. We may also, no doubt, learn many things from the technique that has proven useful among workers in other areas of the missionary enterprise.

IV.

Another change of base in our methods of presenting Christ to Moslems and avoiding argument should be the very widely increased use of Christian literature.

In this, the Bible is of course the greatest necessity,

the very right hand of the Christian evangelist. Fortunately we have the Scripture in all the main languages and dialects of Moslem lands. In making a first approach to Moslems who have not before seen or read the Scripture we have found the Epistle of James useful. If we give or sell a Gospel it should be either that according to Luke or Matthew. Until a Mohammedan is familiar with the real meaning of the title "Son of God" this phrase in the first verse of the Gospel according to Mark may be a stone of stumbling, and until there is some foundation in Scripture, the Gospel according to John seems beyond the comprehension of many.

The colporteurs of the Bible Societies have done a great and noble work in distributing so widely the Scripture in the various vernaculars. Christian workers and evangelists sometimes go even beyond the regular agents in the distribution of the Word. Last year Mansur Sang, the Christian Dervish of Iran, sold and distributed many more copies of Scripture than any one of the workers who give their entire time to this occupation.

In Arabic, in the language of Iran (Persian), and in many of the other tongues and dialects of the Mohammedan world we have a wide range of Christian literature aside from the Bible. With a wise selection of books and tracts Christ may be presented to the reader, and knowledge developed all along the way to complete understanding and acceptance of the Master and His way of life, under the leading of the literature and the prayerful cooperation of the one who directs the course of reading. According to the way it should primarily be used we should divide our literature into four classes: 1. for the first approach; 2. for follow-up work; 3. to bring conviction to the reader; 4. to build up in the faith. [1]

Since it is difficult for many busy workers to read through all the books and tracts on our lists and to keep up to date on the best literature we have for every occasion,

[1] By a strange coincidence, at just this point the rooms of the writer, in the town where he was touring, were raided by the police and all books and tracts were taken into custody. This is one method of distribution over which we do not have complete control in selecting the particular literature best suited to the occasion. The MS. of this article was also for a time in "durance vile" but was kindly returned.

we have a "Guide to Christian Literature in Persia" which gives a short résumé of the contents of the book or tract and suggestions as to its use. There is also a subject index, so that anyone may readily locate the available material for any particular use. This has not only increased the use of our literature but has made it possible for those who do not read Persian and even new workers on the field to use effectively the printed page in presenting Christ.

In conversations with Moslem friends subjects often arise which cannot be properly covered in a single interview. Both for a fuller understanding of the deeper truth, and to avoid argument, it is wise to give the person our best literature on the subject rather than endeavoring to cover it all in conversation. We have received many tracts returned with answers written in the margin and at times publications are printed in answer to our literature. Nevertheless, a person is not nearly so liable to endeavor to answer a book, and at least the heat of argument is avoided, while the reader has time to consider and absorb the message of the printed page in private.

Let it be the plan of campaign in our great spiritual crusade for the world of Islam to avoid argument while "speaking the truth in love"; to present Christ directly and completely; to study the methods that are most useful in bearing actual fruit; and to use the Bible and our Christian literature to the fullest extent.

Tabriz, Iran J. Christy Wilson.

CONSTRUCTIVE REVOLUTIONS IN IRAN

Perhaps the best way to define a missionary in these days would be to say that he is an efficiency engineer. We missionaries happen to be the only group of people in the world who, when going abroad, make it our business to learn the language of the people to whom we go and so we get to understand what is going on inside their heads. Getting into sympathetic touch with them, making friends with them, learning of their hopes and fears, their longings and desires, their ideas and ideals, we get to understand something far more important, namely, what is going on inside their hearts. Then making a survey of all the good things they have in their own civilizations and cultures, we carefully preserve them all and then we bring to them the things that they need and which they do not have. The program of the missionary might be stated, "Take the best the country has, make it better than it has ever been before, and then add to it the best we have to give."

Our College buildings in Teheran are a perfect example of this ideal. The Persians were out with conceit of their own architecture. While recognizing its grace and beauty yet they considered that it could not be adapted to twentieth century needs and they were importing from Russia the worst the West had to give. Our Rollestone Hall effected a revolution in architecture. Both it and Moore Science Hall are considered the best modern examples of the famous Persian-Saracenic. They are one hundred per cent Persian for we have used their own art in a number of ways that they had not thought of before. Since the erection of Rollestone Hall ten years ago, its style, including the innovations, has been imitated throughout the length and breadth of the Empire.

In Iran the different races,—Moslems, Jews, Armenians, Zoroastrians—have had and to a large extent still have separate schools. The result has been distrust, intolerance, and enmity. In the College we have enrolled students of all races, religions, and ranks of society and have made no discrimination. They have sat beside each other in the classroom, rubbed shoulders on the football field, gone hiking together, and the result has been friendship, tolerance, and hearty cooperation for Iran.

Before the world war the enrolment in the numerous American schools and colleges scattered throughout the Turkish Empire was made up largely from the minority peoples,—Jews, Armenians, Greeks, Bulgarians, Serbians, Syrians,—every race except the Turks, the ruling people. Naturally the students imbibed liberal ideas and became agitators for reform. Hence, these American Colleges were looked upon with suspicion and distrust as fomenters of rebellion against the rule of the Turk.

On the other hand, in Iran since the beginning of the century, American schools have been patronized by the leading men of the country. Among the students have been enrolled sons of the princes of the royal family, first and second cousins of former Shahs, the only grandson of the present Shah, sons of Prime Ministers and other Cabinet ministers, of members of the *Majlis* (Congress), of tribal chieftains, of provincial governors, and of other influential men from every corner of the land,—boys, who, whether educated or not, would be in future years among the rulers of Persia. Probably no other school in the world has ever enrolled so many of the children of the leading men of any country as for the past thirty-five years have been enrolled in this College. Our students imbibed liberal ideas, they agitated for reforms, they cooperated with other forward-looking patriots in transforming the medieval despotism of thirty years ago into the modern, progressive democracy of today.

Again, by convincing the Iranians of America's sincere and unselfish desire for their welfare, we have helped to

create a nation of hearty goodwill. The nations east of Iran are full of hate and suspicion,—all the nations west are breathing out distrust, jealousy and spite. In Iran—the twelve-hundred mile bridge between the Far East and the Near East—we have a nation that has no use for hymns of hate or holy wars, but only an earnest desire for cordial cooperation with all her sister nations. This is of priceless value to all the nations of the world.

Bolshevism to a very large degree has been responsible for the civil warfare and disorganization, the famine and ruin, that have overwhelmed China for the past decade and more. For the past fifteen years political writers have prophesied and many have feared that Bolshevism would spread into Iran and from Iran eastward into India and westward into Arabia, Mesopotamia and Turkey. This has not happened because the Iranians are attracted by the American ideal of democracy and have no use for the Russian variety. This is of prime importance to the world. The Iranian government has employed American experts to straighten out its finances, American engineers to build the motor roads and railroads, American experts to make a survey of the oil resources. These facts are of great international significance.

Mohammedans have usually considered women inferior and mentally incapable of education. By having Mrs. Jordan and the wives of other faculty members teach in the College, we have convinced these sons of nobles that girls too can be educated, and now the government has founded upwards of a thousand schools for girls as well as four thousand for boys in all the cities and larger towns, and is planning compulsory free schools for both. Coeducation has been proclaimed for Colleges and professional schools provided that the young women attend unveiled.

Because of child marriage, polygamy, and easy divorce, the position of the wife has been inferior, not only to the mother, but also to the sister. By the example of husbands and wives working together, and by definite teaching, we have convinced our students that monogamy is preferable

in every way. Now all the Iranians speak openly against polygamy, and the young men are insisting on educated wives, who can be real helpmates, friends, and confidantes —and the harem is becoming a thing of the past.

According to the Mohammedan religion, music as well as art was taboo. They gave it a bad name and most of the popular songs were immoral. Twenty-five years ago Mrs. Jordan and I thought that the time had come for a revolution in music. We had each graduating class write a school song. I collaborated with the poet to help with the ideas and ideals and then Mrs. Jordan and the poet would sit down together. One line had a syllable too many, another a syllable too few, and in another the accent would be in the wrong place, but the poet and the musician worked together till out would come an inspiring school song. As a result we have in the College a score of the best school songs I have ever heard. Our College song, words and music both by Iranians, is the very best College song that I know. But this is not the only result. Following our example in many schools throughout the Empire scores of songs have been composed and are being sung in the upwards of five thousand schools of Iran which are directed by an alumnus of our College as Minister of Education, and school songs are a regular part of the program in all these schools.

Thirty-five years ago the children of the better families were not permitted to take any vigorous exercise, as it was undignified and unbecoming. Democratic government throughout Asia has been a failure up to date because the people have not learned to cooperate, have not learned to "play the game". Each Chinese general hopes to advance his own interests by undermining the influence of his best friend or his dearest enemy. It makes little difference which, if only he can pull down the leader and take his place at the head of the procession.

Iranian statesmen for years have mourned, "We Iranians do not know how to cooperate." But how do you teach people to cooperate, how do you teach them to "play the

game"? Obviously by playing games, and so we introduced football, baseball, volley-ball, basket-ball—all those group games that we are using here in America, and naturally the boys took to them just as boys do everywhere in the world. The result is that physical education with all these group games is a regular part of the school program for all of the schools of Iran and a year ago the Minister of Education took out from Columbia University a Ph.D. in physical education to head their Department of Physical Education. Throughout the whole Empire, Young Iran is learning to "play the game" of life.

There was no revolution about which we had greater misgiving and greater doubt than the introduction of the Boy Scout movement, for that was a half-dozen revolutions all in one. As soon as the movement was organized in America we realized it was just what was needed in Iran.

Iran has the most magnificent mountains I have ever seen—real mountains, that lift their rugged heights, ten, fifteen, almost twenty thousand feet. The Alborz Range lying just north of the College seemed to beckon to live boys to conquer its heights. You would scarcely ever meet an Iranian who had reached its summit, and enjoyed the magnificent panorama of mountain and plain. Back into the heart of that Alborz Range run scores of the most beautiful valleys I have ever explored but very few could be found who had searched out and enjoyed their beauties.

The boy of three and his great-grandfather of eighty-three in those days wore long-tailed coats of the same cut, —decidedly longer than our Prince Alberts used to be. The idea of exercise for growing boys was that they should go for a walk attended by an old pedagogue who would see to it that they comported themselves with the dignity becoming the sons of gentlemen. They would walk along at about one and one-half miles per hour. A short coat in those days was considered as proper as it would be for a pastor to appear in his pulpit of a Sunday morning wearing a gymnasium suit. Then too, these sons of princes and potentates and powers were accustomed to wear the finest

of broadcloth and other expensive materials. It was a disgrace to the son of a gentleman to wear cheap cotton clothing.

We realized perfectly well that we were flying in the face of all the prejudices of a thousand years but since we were convinced that it was the thing that was needed for Iran, we took the chance. I had a Boy Scout suit made for myself. I went hiking with them. We hit it up, not at the orthodox pace of one and one-half or two miles per hour but four and five miles an hour. Out of an afternoon —six to ten miles and back, and on the weekly holidays twelve to twenty miles and back—up to the top of the Alborz Range, tobogganning over snow fields, exploring valleys, enjoying the delights of many a swimming hole; and the boys being "regular fellows" took to it as ducks take to water. Much to our delight everyone in the Empire approved.

One Monday morning I stopped beside the two grandsons of the then Prime Minister and inquired, "Were you down at the Park yesterday?" "Yes, we were, and his Most Exalted Highness sent his compliments to you." "What does your grandfather think of all this business of cheap cotton clothing, short coats, hiking four and five miles an hour, climbing mountains, tobogganing over snow fields, and exploring valleys?" "Oh, his Most Exalted Highness, the Chief of all the Marshals, is so enthusiastic about the matter that he can scarcely contain himself. Yesterday afternoon, when we were at the Park, we suggested to him that he might send us back to camp in his carriage and he replied, 'No thank you, young gentlemen. You know perfectly well that if you were at the camp Mr. Jordan would make you hike at least eight or ten miles. Do you suppose I am going to undo his good work? You get your staffs in hand and walk back to camp.' " Knowing the old gentleman well, I can imagine the twinkle in his eye as he was putting it across on his unsuspecting grandsons, but they thought it was pure enthusiasm for the Boy Scout movement.

And what is the result? The Boy Scout movement also is a regular part of the program for all of the schools of Iran. And what has become of the long-tailed coats? For the past ten years it has been required by law that every man in Iran must wear a business suit. If anyone appears wearing a long-tailed coat the police are instructed to arrest him, run him in, and fine him five dollars for it.

These three things—the introduction of music into the schools, the introduction of athletics, and the Boy Scout movement have been transforming and are continuing to transform the whole psychology of the young people of Iran and are contributary causes to the transformation of the medieval despotism of thirty years ago into the modern progressive government of today.

These are a few of the many revolutions—all constructive, every one approved by the people of Iran—in which we in the College have been privileged to cooperate—and we continue, for of the making of revolutions there is no end.

Teheran, Iran SAMUEL M. JORDAN.

ISLAM IN PALESTINE

Only a few years after their prophet's death, the Moslem Arabs took Palestine. With the exception of a century of Crusade rule, Palestine has been a Moslem country ever since, although there were always a number of Christians and Jews in the country. It is even said that Jerusalem itself never had a Moslem majority, although it is a holy city for the Moslems, the first one after Mecca and Medina and "the first *qibla*".

The World War brought important changes to Palestine. Turkish rule was abolished. For centuries the Arab population had suffered under Turkish rule, for although the Turks were then good Moslems and thus co-religionists of the Arabs, they were not beloved as rulers. The War delivered the population of Palestine from the yoke of the Turks, but instead of self-government they received a mandate of the League of Nations, undertaken by Great Britain, which had already issued the Balfour proclamation during the war, permitting Zionists to immigrate into Palestine and create a national home.

About a tenth of the Arabic-speaking population were Christians of many denominations, the majority Greek Orthodox, but on account of the policy of the mandate power, friendly to Zionism. The Christian Arabic population on the whole sided with the Moslem because they all felt it a transgression of their rights, that without their being consulted the country should be opened to Jewish immigration and to Hebrew as an official language, along with Arabic and English.

The British authorities maintain that they do not want a Jewish State created in Palestine, but that Arabs and Jews should live together in peaceful cooperation. In 1922

they offered a constitution with a parliament, but the Arabs refused any participation because they were not prepared to acknowledge the Balfour declaration. The government has since been in the hands of the High Commissioner with a council of British officials, generally asking information or advice from Arab and Jewish committees. The purely Islamic affairs were laid in the hands of a "Supreme Moslem Council" who have the control of the *"awqaf"*, the religious endowments, among them the Temple Area. The income from tourist visitors to the Temple Area was about £3000 in 1934. The whole income of the Supreme Moslem Council is about £60,000 a year. The accounts are controlled by the British authorities, and the chairman—at present the Grand Mufti of the famous Husseini family—must be acknowledged by the High Commission.

The continuous Arabic irritation and dissatisfaction has two or three times emerged from below the surface, particularly in the summer of 1929, when many colonies were attacked and many Jews killed; but nearly as many Arabs were killed in the riots. In the autumn of 1933 no Jews were attacked or killed. The demonstration was against the policy of the British authorities, and it is maintained from the Arabic side that it was the untimely interference of British police which caused the demonstrations to end in bloodshed. The tension has increased more and more, for the Jewish immigration has grown strongly. In the census of 1931 the Jewish population was given as 180,000 as compared with 750,000 Moslems and 90,000 Christians of the Arabic population. During the following years, especially influenced by the developments in Germany, the number of Jews has increased so much that it is now given as 350,000; and besides that, many Jews having come into Palestine as tourists are staying on, so that perhaps it is not wrong to put the number near 500,000.

How has all this influenced Islam in Palestine? In this magazine (October, 1932) a report was given of the General Moslem World Conference held at Jerusalem in December 1931, meant as a move against the British and

the Zionist policy and as a cry for help to the Islamic World. The intention was to have such a conference each year; but it has not been repeated, and very little is heard of its standing executive committee. One of the important matters for discussion was preventing the sale of land to Jews, in Palestine, but from 1932 to 1934 more land than ever has been sold by Arabs to Jews, so that 85 per cent of the valuable land is already in Jewish hands. The second great topic for discussion at the Conference was the plan for a modern Arabic University in Jerusalem. The Grand Mufti as the head of a delegation travelled to Iraq, Persia, Afghanistan, and India to interest Moslems and collect funds. The Palestinian Arabic newspapers spoke with great enthusiasm about their success, but nothing has been done, and no account has been given.

It seems as if the Islamic world, and especially India, is less interested in the future of Palestine than would be expected from the sanctity of Jerusalem in Moslem tradition. A Palestinian newspaper recently published an interview with an Indian Moslem about his impressions of Damascus. He introduced it by saying: "Mecca and Damascus are the two cities which interest Indian Moslems." Jerusalem was not mentioned.

During the short war in 1934 between the Wahhabite state in Arabia and Yaman, the Grand Mufti of Jerusalem with a few other prominent Moslems went as a peace delegation to Mecca. Peace was restored, whether it be due to the delegation, as its members maintain, or to other reasons. But the world-wide fame and influence which the Mufti may have hoped for as a result of that undertaking does not seem to have come about, and in Palestine he and his policy are still being sharply attacked by "the opposition", especially the Nashashibi family and their followers. Recently the Mufti and the well-known Amir Shakib Arslan, who lives in Geneva as a political agent for the cause of the Arabs and the Moslems, and who was himself a member of the peace delegation, have been subjected to a series of attacks, not only political but grossly personal, in

a Moslem daily in Palestine, of which the tone has been no less bitter and violent than when British or Zionists or Christian missions are attacked.

In reality there is deep dissension within the Arabic ranks, but not between Christian and Moslem Arabs. That gulf seems to be bridged over at present by the common political opposition. Sometimes it appears in its old form, and Christian and Moslem papers may quarrel; but generally they stand together as Herod and Pilate. The great question here, of course, is whether modern Islam has changed into real tolerance, acknowledging Christian Arabs as equal to Moslem Arabs.

Within the Moslem ranks there is deep dissension, and it may be said that Islam in Palestine is going backward. They could not resist Jewish gold; they have sold their land. Nor on other points have they been able to offer real moral resistance to Jewish influence. Several times they have tried to boycott Jewish goods, but all in vain.

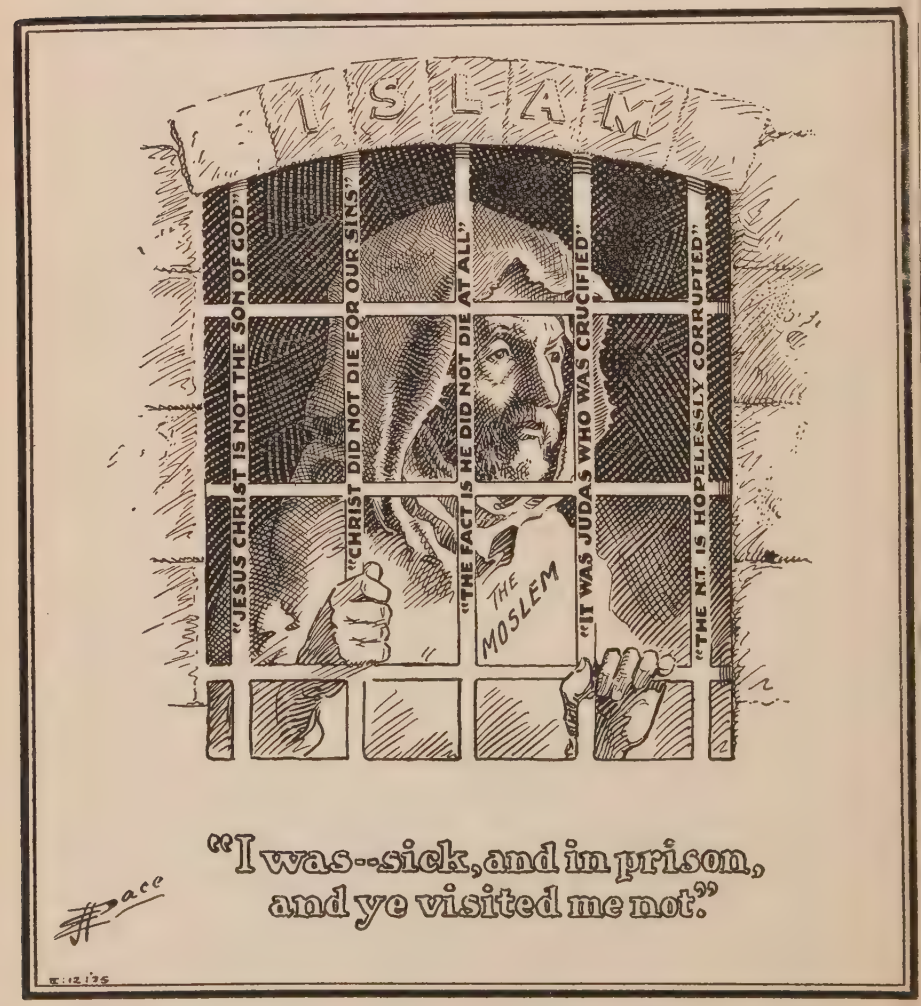
Regarding Western influence, coming with the Jewish immigration, the younger generation of the towns accepts good and bad, especially the bad. Cinemas, drinking, dance-halls, and gambling-places flourish. The new Jewish city of Tel-Aviv, neighbor of Jaffa, now with a population of perhaps 125,000, seems to exercise a magic influence, and not for the good, on the young Arabs from Jaffa.

We have seen the caliphate practically disappear, although many of us considered it an inherent factor in Islam. We may in our time come to see Palestine as a Jewish instead of an Islamic country. Certain articles in the Moslem press are beginning to speak of the possibility of emigrating to a really Islamic country and not living under a Jewish majority. But there is no reason for Christian missions to rejoice at this. First, it is a great question for Christian missions whether the next step in Palestine will not be just as difficult as the present. Will it be easier to proclaim the Gospel to a Jewish Palestine than to a Moslem Palestine? And secondly, it is not any influence of the Gospel that has brought about this weakening. There is no

drawing nearer to the New Testament on the part of the Moslems, and their opposition to Christian missions is no less. It is to be feared that the policy of the League of Nations toward Palestine will not help to increase the sympathy of the Moslems for the religion of Europe. Misfortunes and defeats *may* purify and strengthen men, but if they only strengthen hatred and bitterness, nothing is won, and much is lost. The future is uncertain.

Jerusalem. ALFRED NIELSEN.

HAVE WE THE MIND OF CHRIST?


ISLAM
"JESUS CHRIST IS NOT THE SON OF GOD"
"CHRIST DID NOT DIE FOR OUR SINS"
"THE FACT IS HE DID NOT DIE AT ALL"
"IT WAS JUDAS WHO WAS CRUCIFIED"
"THE NT. IS HOPELESSLY CORRUPTED"
THE MOSLEM
"I was--sick, and in prison, and ye visited me not."

Copyright by The Sunday School Times Company, and reprinted by permission.

THE ARAB NATIONALIST MOVEMENT

Reprinted, by special permission, from *Foreign Policy Reports,* May 8, 1935, published by the Foreign Policy Association, New York.

The tendency toward the development of a new Arab power in Western Asia is a feature of Near East political life which gives concern to all foreign nations having a stake in that region. Arab nationalism is becoming an increasingly incalculable element in the Asiatic scene. It has largely displaced religious and sectarian strife as a major preoccupation of the Arab mind. It has seriously interfered with European plans for administration of the land-bridge between the Mediterranean and the Persian Gulf. It has transformed political life in the Arabian Peninsula.

The region affected by Arab nationalism comprises about three and a half million square miles. The movement is strongest in Egypt, the mandated territories of Syria, the Lebanese Republic, Palestine and Transjordan, and the three independent states of 'Iraq, Yaman, and the Kingdom of Sa'udi Arabia. It has ramifications throughout North Africa in Libya, Tunisia, Algeria and Morocco, and has left its mark also on the narrow fringe of British-protected principalities along the southern and eastern coasts of the Arabian Peninsula.

This entire region, stretching from the Atlantic to the Arabian Sea, was included in the Arab Empire of the medieval period. At the time of the Norman Conquest of England and for the two succeeding centuries it was still the centre of Western culture, fostering scientific inquiry and making notable contributions to the sciences of astronomy, mathematics and medicine, as well as to literature and philosophy. Later, in the sixteenth and seven-

teenth centuries, it fell prey to the Ottoman Turks and relapsed into a long period of decadence. Partitioned ultimately among European colonizing states, the various political units of the Arab Empire have retained little of their former cohesiveness. However, a common religion, language and historical tradition and a sense of somewhat attenuated kinship furnishes the elements required for a widespread Arab nationalist revival.

These various units do not enjoy equal prospects of independence for the future. Spain, France and Italy have no intention of relaxing their hold on North Africa. Great Britain does not wish to relinquish its spheres of influence along the Arabian coastline. From Egypt it has shown a willingness to withdraw, but only on conditions which are unacceptable to the Egyptians, so that negotiations looking toward British evacuation have been at a standstill since 1930. [1] From the mandated territories, on the contrary, it will be obligatory for the French and British mandatory powers to withdraw eventually, if Article XXII of the League Covenant is faithfully carried out.

By extreme Arab nationalists no differentiation is made between these countries on the score of their apparent political prospects, as the Arab National Pact of December 1931 indicates. [2] In general, however, the immediate hopes of the nationalists centre in the Asiatic portions of the Arabic-speaking world.

NATURE AND ORIGIN OF ARAB NATIONALISM

The Arab awakening is both cultural and political. In its cultural aspect it combines a revival of classical Arab learning with an adaptation of modern Western knowledge to the requirements of Oriental living. In its political aspect it is an attempt to build up a bloc of independent

[1] For the separate development of modern nationalism in Egypt, cf. Elizabeth P. MacCallum, "Egyptian Nationalism and British Imperial Interests," and "Egypt, a Decade of Political Development," Foreign Policy Association, *Information Service*, August 3, 1927 and January 7, 1931.

[2] The Pact is comprehended in three clauses: (1) Arab countries are declared to be an indivisible unit; the Arab Nation cannot recognize its dismemberment; (2) the inhabitants of all Arab lands must concentrate their energies on the achievement of independence and oppose themselves to separatist tendencies; (3) imperialism in all its forms is denounced as being incompatible with Arab aims; the Arab nation will combat it with all the resources at its disposal. The pact was sworn to by representatives from Morocco, Algeria, Tunisia, Libya, Egypt, Syria, Palestine, 'Iraq and the Arabian Peninsula. Full text in *Oriente Moderno*, January 1932, p. 43.

Arab states, whose integrity will be respected and whose joint influence in international affairs will be comparable to that of European states.

The nationalist movement may be said to owe its existence and strength to three unrelated sources—Islamic tradition, the contagion of foreign ideas, and reaction against alien domination.

Islam in its earliest period was not merely a state religion but itself a state, governed under the direction of a Caliph in accordance with the *Shar'i,* or religious law. Because of the diffusion of Islam through many lands, the office of Caliph lost all practical significance several centuries before its extinction in 1924. Occasional attempts were made during the late Ottoman period to revive the genuine authority of the Caliphs. Thus Jamal al-Din al-Afghani (1839-1897) won support throughout the greater part of the Orient for an abortive project for uniting all Muslims under a single government directed once more by a Caliph. [3]

Traditions of Islamic unity made a particularly strong appeal to Arabs, who for reasons of sentiment are accorded a unique position in Islam and will naturally profit from any increase in the strength of Islam as a whole. They have not given up hope of reviving an Arab Caliphate, [4] but realize that there must be greater cohesiveness within the Arab world itself before such a step becomes possible. Ibn Sa'ud, unifier of the greater part of the Arabian Peninsula, is often suggested for the rôle of Caliph. Up to the present, however, Arabs have capitalized their special position in the Islamic world only by establishing a General Muslim Conference, with headquarters in Jerusalem, to stimulate Muslim resentment against British, French and Jewish encroachment on Arab territory in Western Asia. The Conference has opened branches throughout the Islamic world and has had considerable success in winning moral

[3] Charles C. Adams, *Islam and Modernism in Egypt* (New York, Oxford University Press, 1933), p. 13.

[4] King Husain of the Hijaz assumed the title of Caliph in 1924 immediately after the republican government at Angora deposed the last of the Ottoman Caliphs. Husain was unable to defend the title, however, and lost it in October 1924.

and financial support for the Arab nationalist cause, particularly in India.

The contagion of nationalist ideas from the West first reached Asiatic Arabs after the Napoleonic wars, during the brief administration of Mehemet Ali, Viceroy of Egypt. Schools began to concern themselves with Arab history and Arabic literature, while anti-Turkish sentiment was allowed free expression. After the return of the Turks, foreign missionary institutions, both French Catholic and American Protestant, kept up the Arabic studies begun under the Egyptian régime. With the help of foreign printing presses the vogue of the Arabic classics increased rapidly. When an Arabic dictionary appeared in 1867 and an Arabic encyclopedia in 1870, already a general revival of Arab learning was well under way. Newspapers were founded. The language was extended and enriched and a contemporary Arabic literature came into being.

Meanwhile foreign educators and merchants were popularizing the principles of the French and American revolutions. Syrian emigrants in North and South America reported favorably on conditions of life abroad. Enviable standards of living prevalent in the West came to be associated with democratic institutions. By these means, and through the agency of the Syrian and Egyptian press, the ground was prepared by 1914 for mass conversions to Western democratic principles. When the World War released the nationalist ambitions of all subjugated peoples in Europe, the Arabs of Egypt and Western Asia eagerly adopted the watchword of national self-determination. President Wilson's Fourteen Points created intense excitement. Never had Arabic-speaking Asia been as susceptible to foreign political doctrines as at the termination of the world conflict, when the nationalist movement entered on the most vigorous phase it had yet experienced. [5]

[5] For a fuller account, cf. Hans Kohn, *A History of Nationalism in the East* (New York, Harcourt, Brace, 1929), p. 266-318.

THE HISTORY OF THE MOVEMENT

The Arab National Committee, founded in Paris in 1895 under the leadership of the Egyptian patriot, Mustapha Pasha Kamel, was the first formal Arab nationalist organization. Its aim was the creation of an Arab state independent of Turkey, comprising both the Peninsula and the Arabic-speaking territories north of it, under a constitutional Arab monarch. A Committee of Decentralization, with headquarters in Cairo, favored autonomy for the Arab provinces—control of defense, finance and foreign relations being left to the Constantinople government. The first decade of the twentieth century saw a mushroom growth of nationalist committees and clubs, particularly in Syria, [6] all of which opposed continued Turkish domination.

An Arab officer, Shawkat Pasha, played a leading rôle in the Young Turkish revolution of 1908. For a short period the Arab provinces expected home rule as a result of the Young Turks' coup d'état, but the new administration embarked instead on a vigorous program of cultural assimilation which greatly embittered the Arabs. An Arab Congress met at Paris in 1911 and issued once more a demand for complete independence. Concessions were promised by the Turks, but these remained a dead letter. Secret societies spread, the two most influential being *al-'Ahd,* a purely military organization, and *al-Qahtaniyah,* open to civilians. The Reform Club was closed in Beirut in 1913, precipitating a general strike. Arab nationalist leaders commenced to speak in terms of a 1923 revolt, after ten years of careful preparation, and began to canvass for foreign aid. [7]

Wartime Activities

The World War broke out nine years before Arab nationalist leaders had expected to be ready for a conflict. Their predicament was threefold. To accept British and

[6] Including a Committee of Eighty-Four (half Muslim, half Christian in membership), a Reform Club—both in Beirut—and *La Ligue de la Partie Arabe* in Paris. Cf. *The Arab Federation* (Jerusalem), June 13, 1934.

[7] *Ibid.,* June 16, 1934.

French inducements to rebel against Turkey or German inducements to remain loyal would in all probability signify British, French or German domination after the war. Independent resistance was impossible. Yet to continue in submission to Turkey was to invite perpetuation of existing conditions.

Arab fears of European domination were not without justification. Pressure of international rivalry was strong in the so-called Fertile Crescent north of the Syrian desert —the land-bridge between the Mediterranean and Persian Gulf which provides the shortest route from Europe to the East. At the close of the Ottoman period, France and Great Britain, Germany, Russia, Italy and the Jews all cherished designs on some part of Syria or Mesopotamia. None had yet acquired an actual foothold, although France since 1861 had been guarantor of the autonomy of Mt. Lebanon, while Russia was the recognized protector of Greek Orthodox Christians. Jewish colonization of Palestine had already begun under both Zionist and non-Zionist auspices. Germany was pushing its plans for through railway connections from Hamburg to the Persian Gulf.

In the Arabian Peninsula the British had established a certain amount of political control. In 1839 they had taken possession of Aden. [8] In 1857 they had occupied the Island of Perim, guarding the narrow outlet from the Red Sea. By a series of treaties with individual sheikhs and princes they had assumed control of the external relations of all but a few sections of the southern and eastern coastal territories. [9] In 1914 the only important section of the eastern coastal strip not in British hands was al-Hasa. Other foreign powers, particularly France, Russia and Italy, were effectively shut out.

In the remainder of the Peninsula Turkey claimed suzerainty, but did not exercise it uniformly. The Hijaz was under effective control, 'Asir was kept in submission

[8] Described as the only capacious, sheltered, reef-free harbor in the Peninsula. D. G. Hogarth, *Arabia* (Oxford, Clarendon Press, 1922), p. 108.

[9] In the British treaty system were included the sheikhs of the Hadhramaut, the Sultan of Muscat, the sheikhs of Trucial Oman and the rulers of Qatar, Kuwait and the Bahrain islands. For a full account, cf. A. T. Wilson, *The Persian Gulf* (Oxford, Clarendon Press, 1928), *passim.*

the greater part of the time, but Yaman was turbulent and rebellious, an incessant drain on Ottoman exchequer and army alike, although it was the most fertile and populous region of the Peninsula. Here the Imam Yahya had forced the Turks first to recognize him as a religious leader and then, in 1911, to grant Yaman a mediatized status under his immediate control. He desired complete independence, but like other Arab leaders in the Peninsula feared that withdrawal of Turkish garrisons would be the signal for British occupation and was therefore content with autonomy. In Central Arabia Ibn Rashid and Ibn Sa'ud were contending for an area the size of France; here Turkish control was non-existent.

The diversity of political conditions in the Arab provinces naturally resulted in a diversity of response to Turkey's declaration of war in November 1914. Because Syria was regarded as a hotbed of sedition the Turkish government dispatched Jemal Pasha, an ardent champion of Arab assimilation, to take charge of affairs in Damascus. He inaugurated a reign of terror throughout Syria, his executions taking heavy toll of leading Arab families. The inhabitants were soon reduced to a state of panic-stricken submissiveness. Nationalist leadership then passed to the Peninsula.

Here the British succeeded in winning three allies—first the Idrisi of 'Asir (April 1915), then Ibn Sa'ud of Najd (December 1915), and finally Sharif Husain of the Hijaz (June 1916). Husain spent eight months bargaining with the British before agreeing to revolt against the Turks, the British having promised to support Arab independence in the greater part of the Fertile Crescent and the Peninsula. [10] Ibn Sa'ud relinquished control of the external relations of Najd and al-Hasa in return for a subsidy and the prospect of close friendly relations with the British. Ibn Rashid of Hail remained loyal to Turkey, while Yaman announced its neutrality.

[10] The precise extent of these promises is not yet known owing to the refusal of successive British governments to publish the full text of the correspondence with Husain. For one of the fullest available accounts, cf. H. St. J. Philby, *Arabia* (London, Benn, 1930), p. 238-249. For Husain's war proclamation, cf. Snouck Hurgronje, *The Revolt in Arabia* (New York, Putnam, 1917), p. 43-50.

Husain threw himself immediately into the revolt against Turkey, accepting British advice and liberal financial assistance, but avoiding a British occupation of the Hijaz. The campaign, led by Husain's son Faisal and directed by Colonel T. E. Lawrence, contributed materially to the collapse of the German and Turkish defence in 1918. [11] Faisal

Made by the Foreign Policy Association, New York, N. Y.

was established in Damascus and Arab nationalists confidently looked forward to the creation of an independent Arab kingdom in Syria. [12]

Effects of Post-war Settlement

Anglo-French rivalry, rather than wartime pledges to the Arabs, decided the actual terms of the post-war settlement. Independence was denied the Arabs of the north, who were subjected for an indeterminate period to British

[11] Liddell Hart, *Colonel Lawrence, the Man Behind the Legend* (Toronto, Dodd, Mead, 1934), p. 274, 302-4.

[12] For Allied promises that the Arabs should retain all territory they occupied in advance of Allied forces, cf. *ibid.*, p. 309. For further promises that they should be allowed to choose their own governments freely, cf. Elizabeth P. MacCallum, "Iraq and the British Treaties," Foreign Policy Association, *Information Service*, August 20, 1930, p. 229.

and French control under the League mandate system. The Peninsula, in a less important strategic position, was left to work out its own destiny with the assistance of the British government, which stood in a special relation to all rulers in the area except Ibn Rashid of Hail and Imam Yahya of Yaman.

The Peninsula

Three phases have marked the post-war achievements of nationalism in the Peninsula—first, the elimination of British influence from all but the coastal fringe; secondly, the organization of a stable Arab government; and thirdly, the formulation of a basis for cooperation between independent Arab states. It still remains to make such cooperation actually effective.

British influence in Arabia waned steadily after the war, until it was reduced to its customary proportions in 1924. Husain, angered by the imposition of the mandates, rejected the Treaty of Versailles, waived the right of the Hijaz to membership in the League of Nations, refused in 1921 to enter into treaty relations with the British, lost his British subsidy and the good-will of his former ally, but effectively prevented the consolidation of British influence in the Hijaz. Ibn Sa'ud, meanwhile, withdrew his undertaking to allow Great Britain to direct the external relations of Najd and al-Hasa.[13] He too sacrificed his British subsidy and became virtually a free agent once more.

Competent British observers believed in 1920 that it would be impossible to substitute a well-ordered social and political organization in Arabia for the chaotic diversity which prevailed at the moment of the Ottoman collapse.[14] Fifteen years later, however, the greatest part of the Arabian Peninsula was under the effective government of the puritan Wahhabi monarch, Ibn Sa'ud. Orderly administration had taken the place of tribal lawlessness, and

[13] Cf. Philby, *Arabia*, cited, p. 290-97.
[14] Great Britain, Foreign Office, Historical Section, *Peace Handbooks* (London, H.M. Stationery Office, 1920), Vol. XI, No. 61, p. 41.

foreign governments had recognized the stability of the new régime. Ibn Sa'ud's advance was rapid and steady. In 1921 he disposed of his closest rival, Ibn Rashid, and absorbed Hail into his own dominions. In the campaign of 1924-1925 he drove King Husain and his son, King 'Ali, from the Hijaz and became master of the holy cities of Mecca and Madina. In 1926 he also established a protectorate over the greater part of 'Asir, which he annexed outright after an uprising in 1932-1933. In 1934 boundary disputes with Imam Yahya of Yaman came to a head. Sa'udi troops over-ran Yaman and the Imam was soon at Ibn Sa'ud's mercy. The latter, however, renounced the customary fruits in a "treaty of Muslim friendship and Arab brotherhood" (May 20). [15]

The Treaty of Taif was regarded as a further victory for Arab nationalist principles. It set a voluntary limit to the conquests of a powerful Arab ruler. It also established a basis on which a federation of independent Arab states might later be built. The only fear of Arab nationalists was lest Yaman's mortification over an unprecedented military defeat should lead it to try conclusions once more with Ibn Sa'ud at a later date, in spite of the satisfactory nature of the settlement.

The manner in which Arab rulers conducted their relations with European states was one of the severest tests of their capacity for independence. The Treaty of Jidda of May 1927 [16] between Ibn Sa'ud and the British was the first friendship treaty ever granted by Great Britain in modern times to an Arab state on terms of equality, without reservations inimical to the independence of the state concerned, such as were imposed on Ibn Sa'ud in 1915.

[15] By the Treaty of Taif, Ibn Sa'ud recognized the absolute independence of Yaman. Perpetual peace was to characterize the relations of the two states, which undertook to settle future differences by conciliation. Each renounced all pretensions to territory beyond the common boundary specified in the treaty—a boundary generally considered to be a fair compromise between the claims of the two states. The treaty was accompanied by an arbitration pact, providing for the establishment of *ad hoc* commissions whenever necessity might arise. Texts in *Oriente Moderno*, July 1934, p. 315-23. For friendship treaty of December 1931 between the Imam and Ibn Sa'ud, cf. *ibid.*, March 1932, p. 130.

[16] Great Britain recognized the "complete and absolute independence" of Najd-Hijaz. There followed the customary provisions of friendship treaties. In addition Ibn Sa'ud undertook to maintain friendly relations with Arab territories included in the British treaty system, to cooperate in suppression of the slave trade, and to accord British subjects on pilgrimage in the Hijaz facilities equal to those enjoyed by other pilgrims. For text, cf. League of Nations, *Treaty Series*, Vol. LXXI, p. 153.

Yaman, meanwhile, although it earnestly desired a friendship treaty with the British, refused to pay the price demanded for it—namely evacuation of part of the Aden hinterland occupied by Yaman since the World War. The Imam created something of a stir by concluding treaties with Italy in 1926 and Soviet Russia in 1928 as gestures of indifference toward Great Britain. Although the practical consequences of both treaties were negligible, they substantially increased the Imam's prestige. He did not come to terms with the British until February 1934. Then, in anticipation of war with Ibn Sa'ud on the north, he came to terms with the British in Aden. The treaty of mutual cooperation he then obtained followed the precedent established by the Treaty of Jidda. [17]

The Mandated Territories

Political developments in the mandated territories have been more confused and inconclusive than in the Peninsula. Although nationalist organizations are numerous and extremely active, their achievements lag behind those of Ibn Sa'ud, chiefly because the imposition of foreign control under the mandate system has placed severe limitations on Arab initiative in the north. The division of the Fertile Crescent into five distinct territories, [18] each with its separate government and each requiring ultimately a separate system of defense, has seriously weakened the Arab position, both in relation to neighboring countries, such as Turkey and Persia, and in relation to the West. It will be impossible to obliterate artificial boundaries until foreign mandatory control is ended.

Emancipation from foreign control is the first object of nationalists in the mandated territories, but at the moment marked uncertainty prevails as to when this aim can be achieved. Rates of advancement under the mandates have had little apparent relation to the actual political

[17] For text of Anglo-Yamani treaty, cf. Great Britain, Foreign Office, *Treaty Series*, No. 34, 1934 (Cmd. 4752), London, H.M. Stationery Office, 1934.

[18] 'Iraq, Syria, the Lebanese Republic, Palestine and Transjordan. The combined population of these territories was less than seven million, or about half as great as the population of either Turkey or Persia.

capacity of the inhabitants. Syria, which has had a shorter and less equable parliamentary experience than the Lebanese Republic, is being pushed forward by France, while the Lebanese Republic, which until recent months enjoyed a record of unbroken cooperation with the mandatory, is being held back.[19] 'Iraq, the first territory to be emancipated from the mandate system, has lagged far behind both Syria and the Lebanese Republic in standards of education and general political sophistication. In Palestine, as long as Arab opposition to Jewish colonization persists, it is expected that British authorities will control legislation and administration directly, as in a crown colony. Only thus can the guarantees of the mandate in favor of a Jewish National Home be carried out. The prospects of political emancipation for Palestine are therefore held to be remote. Transjordan, with a population more backward than that of Palestine, already has a Legislative Council and at least the semblance of self-government.

This inequality of treatment calls for an explanation. 'Iraq's early emancipation was directly traceable to the Euphrates rebellion of 1920, whose serious nature[20] led Great Britain to substitute indirect for direct administration in Mesopotamia. The Arab kingdom of 'Iraq was then established, and equipped with the complete machinery of constitutional government. The mandate was discarded in favor of a series of Anglo-'Iraqi treaties, approved by the League, which facilitated progressive transfer of authority from British to 'Iraqi officials. Great Britain's chief requirement in 'Iraq was to secure British lines of communication to India, and this was adequately done in the final treaty of 1932 under whose terms 'Iraq was admitted to League membership.

In Syria large-scale rebellion did not break out until

[19] A provisional constitution introduced in January 1934, to be made definitive if it proves more satisfactory than the constitution of 1926, concentrates power in the hands of the Lebanese President, appointed by the High Commissioner, and a Secretary of State appointed by the President and responsible to him alone. The chairman of the League mandates commission declared himself dissatisfied with statements of the French accredited representative in 1934 as to why France proposed to retain the Lebanese mandate while extinguishing the mandate in Syria. League of Nations, Permanent Mandates Commission, *Minutes of the Twenty-fifth Session*, p. 99.

[20] Casualties were reported to have exceeded ten thousand.

1925-1926. [21] It came too late to be effective, for France was by then too far committed to the mandate to acquiesce without loss of prestige in demands for its extinction. Anglo-French rivalry in the Near East, however, has a moral as well as a geographical aspect and France felt it necessary to show as successful a record in Syria as the British had done in 'Iraq. Consequently on November 16, 1933, after the liberation of 'Iraq, a Franco-Syrian treaty was signed which provided for Syria's emancipation as soon as the mandated territory could qualify for League membership.

The Syrian Chamber rejected the treaty because it guaranteed neither territorial integrity nor financial and military independence for Syria and reserved more privileges for France than Great Britain had demanded for itself in 'Iraq. [22]

In Palestine no uprising has occurred comparable to the Euphrates and Syrian rebellions. The most serious disturbance took place in August 1929, after disorderly demonstrations before the Wailing Wall, when a total of 249 Jews and Arabs lost their lives. The incident checked Jewish immigration and land purchase only temporarily. Its chief result was that heavier pressure was brought to bear on Great Britain by world Jewry to fulfill its undertakings toward the Jewish National Home. [23]

The reserve military strength upon which the mandatory powers can draw in case of necessity is overwhelming; Arab nationalists have therefore relied chiefly on legal

[21] Loss of life among inhabitants exceeded six thousand, not including casualties among French troops. For causes and results of the rebellion cf. Elizabeth P. MacCallum, *The Nationalist Crusade in Syria* (New York, Foreign Policy Association, 1928), p. 3-100, 205-51.

[22] The treaty provided for a 25-year alliance between France and Syria, both of which undertook to regulate their foreign policy in conformity with the alliance. In case of a threat of war the two states would consult each other immediately with regard to necessary defense measures. French military aid would be at the disposal of Syria for the duration of the treaty. No limitation was placed on the number of French military, naval or air units to be maintained in Syria. Such forces would be stationed in Syria on an extraterritorial basis. The Syrian army would be trained by French officers and its equipment would correspond to that of the French army. French technical advisers, magistrates and other officials would be provided wherever the two contracting parties decided they were required. Military, judicial and financial agreements would be drawn up when Syria entered the League. An exchange of notes relative to the status of Jabal al-Druze and Ladhiqiya made clear the Syrian claim to jurisdiction over these two autonomous regions, but did not indicate precisely what disposition the mandatory power intended to make of them. Cf. *Oriente Moderno*, December 1933, p. 607-12. Also George Antonius, "Syria and the French Mandate," *International Affairs*, July-August 1934. Since the rejection of the treaty the French High Commissioner has kept the Syrian parliament suspended, in defiance of the wishes of the League Council.

[23] Elizabeth P. MacCallum, "Great Britain and the Race Problem in Palestine," *Foreign Policy Reports*, August 29, 1934.

methods for the promotion of their interests, the violent outbreaks just referred to having been an exceptional feature of their post-war activity. They have maintained political parties in all the mandated territories, have established patriotic clubs and secret societies, have organized demonstrations and boycotts, have sent delegations to London and Paris, have propagandized both agricultural and urban districts, and have memorialized High Commissioners, the League of Nations, the home governments of mandatory powers, and rulers of Muslim countries. Such activities have been best organized in Syria and Palestine. The Palestine Arab Executive, pitted against the Jewish Agency, has kept the High Commissioner informed of Arab demands in connection with all public issues, has frequently petitioned the League, and has directed anti-Jewish and anti-mandate propaganda. The Executive Committee of the Syro-Palestinian Congress, with headquarters in Cairo, has memorialized the mandates commission on the subject of nationalist grievances, particularly in Syria and the Lebanese Republic. It has maintained a permanent office in Geneva, where a French review of Arab affairs has been published under the title of *La Nation Arabe.*

Work of the Mandates Commission

Petitions to the League have not brought the results Arab nationalists believe they have the right to expect.[24] The mandates commission itself is dissatisfied with the conditions under which it operates in this respect. The Council does not permit it to hear petitioners officially, so that the views of the mandatory are more adequately represented than the views of the inhabitants, whose interests the mandates commission is bound to protect. Even in times of grave disturbance the Council has not permitted international investigations, fearing that they would intensify disaffection. The mandates commission would welcome an

[24] Since the Syrian rebellion was suppressed 230 petitions have reached the League from non-Jewish sources dealing with grievances of the inhabitants of the territories under Class A mandate. Of these 42.6 per cent were rejected on technical grounds. In the case of 33.9 per cent the mandates commission decided to make no recommendation to the Council, so that no action was taken. About two-thirds of the remaining 23.5 per cent received unfavorable replies. Cf. League of Nations, Permanent Mandates Commission, *Minutes* (Session 12-25 inclusive), *passim.*

opportunity to gather more information from petitioners, under reasonable safeguards. It does not entertain, however, any petition directed against terms of the mandates of which it is the guardian. Arab appeals have been seriously restricted in consequence, since the main grievances of nationalists concern the terms of the mandates rather than the manner of their application. Moreover the mandates commission, which had compunctions in 1931 about releasing 'Iraq, now shows an increasing reluctance to entertain proposals for emancipation of other territories under mandate, insisting that time should be allowed in which minorities may develop confidence in their Arab governments. [25]

It thus becomes apparent that prospects of early emancipation for any of the territories still under mandate are not bright. Arab-Jewish antipathy in Palestine, marked political immaturity in Transjordan, habitual deadlock in Syria, the ambition of France to remain as long as possible in control of the Lebanese Republic, and the increasing conservatism of the mandates commission combine to make Arab nationalists less optimistic than they were two years ago. In 1932 they supposed that Syria would soon be independent and that it could then be united with 'Iraq under the leadership of King Faisal, to form a reasonably strong Arab state. The premature death of King Faisal in September 1933, followed in November by the rejection of the Franco-Syrian treaty, destroyed immediate hopes of the fulfillment of this program, but in January 1935 plans for holding a pan-Arab conference in Baghdad were revived for the purpose of expediting emancipation of Arab territories. [26]

Offsetting the disappointments of 1933 was the progress made between 1931 and 1934 in healing the serious breach between Arabs of the Peninsula and of the mandated territories. Both King Faisal of 'Iraq and Amir 'Abdullah of Transjordan had been embittered by Ibn Sa'ud's conquest

[25] Cf. statement of M. Orts: "The conclusion still remains that nations capable of governing themselves cannot be developed under A mandates unless the latter are maintained for several generations." League of Nations, Permanent Mandates Commission, *Minutes of the Twenty-Third Session*, p. 137.

[26] *The Syrian World* (New York), January 31, 1935.

of the Hijaz and the ejection of their father from his throne in Mecca. A number of border incidents, extending over a period of years, intensified the enmity between Wahhabi tribes on the one hand and inhabitants of 'Iraq, Transjordan and Palestine on the other. In 1930, however, both Faisal and Ibn Sa'ud determined to put an end to a situation which was clearly injurious to Arab interests. In consequence treaties of friendship and arbitration between 'Iraq and the Kingdom of Najd, Hijaz and its Dependencies [27] were signed in April 1931. [28] In 1934 it was agreed to reopen the long-neglected pilgrim route from 'Iraq across Najd to the holy cities, signalizing a new condition of tranquility along the common border. With considerable difficulty Amir 'Abdullah was persuaded by his brother Faisal to make peace with Ibn Sa'ud also. In December 1933, with the exchange of ratifications of a friendship treaty between Transjordan and the Kingdom of Sa'udi Arabia, [29] the last serious gap between Peninsula and Fertile Crescent was bridged.

With three independent Arab states—Yaman, Sa'udi Arabia and 'Iraq—established as a result of wartime and post-war activity, the Arab nationalist movement has acquired a substantial basis for continued effort. Pending further changes in the status of mandated territories, its program includes the elimination of sectionalist interests wherever possible, the training of a new contingent of leaders to replace those lost through deportation and execution, and the encouragement of more active collaboration between 'Iraq, Yaman and the Kingdom of Sa'udi Arabia, both in purely Arab affairs and in relation to the world at large.

Canada ELIZABETH P. MACCALLUM.

[27] Reorganized in 1932 as a unitary state under the name of the Kingdom of Sa'udi Arabia.
[28] Text in Great Britain, Colonial Office, *Report on the Administration of Iraq, 1932* (London, H.M. Stationery Office, 1933).
[29] *Oriente Moderno,* January 1934, p. 35.

MAIMONIDES AND ISLAM

This year we are celebrating the eight hundredth anniversary of the birth of Rabbi Moses bin Maimun, later known as Maimonides and RaMBaM, who was a Talmudist, philosopher, astronomer, and physician. In fact, he is regarded as the greatest Jewish genius of the mediaeval ages. In Arabic he is called Abū 'Imrān Mūsā b. Maimūn b. 'Abd Allāh al-Kurṭubī (al-Andalusī) al-Isrā'īlī. He was born at Cordova on the eve of the Passover, March 30th, 1135, of an illustrious Spanish family, which took a very important place in the Jewish life of Andalusia. His father was a scholar, who bore the title Daiyān (Judge); in fact, Maimonides names seven of his ancestors who bore that title.

With the conquest of Spain by the Moslem, Cordova had become the centre of a brilliant culture and enlightened civilization. Science and philosophy were cultivated, and from Spain found their way into other parts of Europe. The Jews flourished under the tolerant régime of the Moslems until 1148, when the fanatical Almohades carried their conquests into Spain and captured Cordova. These intolerant conquerors destroyed synagogues and churches and compelled the people to choose between Islam or exile. The Jews who remained in the country without becoming proselytes of Islam, were persecuted mercilessly. Many Jews fled to Northern Spain or to Provence, which were Christian lands. Others, however, did not become Moslems, but disguised themselves as such. This was considered a matter of expediency and not a transgression of Jewish law. Apparently, in most cases, the Moslems were satisfied with open profession, although they knew that the Jews inwardly retained their old faith. Maimun and his family

spoke Arabic fluently, and so it was easy for them to effect this disguise. These conditions, however, caused the family to wander a great deal, but during these peregrinations the education of Moses was not neglected; for in his early twenties he was a mature scholar, not only in Talmudic law, but in mathematics and Aristotelian philosophy as well.

In 1160 Maimun and his family settled at Fez in Morocco, where lived an eminent scholar, Rabbi Judah ibn Shoshan, who was later executed on the charge of having relapsed from Islam to his original Judaism. Similar charges were brought against Maimonides, but he was saved through the intercession of a Moslem poet and theologian, Abu al-'Arab b. Ma'īsha. In Fez he studied medicine under the instruction of Arab physicians.

Maimonides found the Jewish community in Fez in a deplorable state. Some of the Jews had emigrated from Morocco and maintained that God would not accept the prayers of Jews who professed Islam under *force majeure,* since they were not true Jews. Maimonides, however, persisted in his belief that Israel was still the beloved son of God and that God would not reject him whom He had once chosen. He appealed to the Talmud and to precedent to show that Jews were not to be condemned for compliance with Moslem demands in order to avoid persecution. He advised the Jews, however, if possible, to emigrate to a land where their religion would be tolerated. It is interesting to note, in one of his *responsa,* that he did not consider the Moslems to be heathenish, while his experiences in Palestine gave him the impression that the Christians were idolaters who did not believe in the unity of God.

In 1165 Maimonides and his family took ship for Palestine and landed at Acre; later they went to Jerusalem. At the end of the year or at the beginning of 1166 they emigrated to Egypt, during the reign of 'Aḍid, the last of the Fatimids. Here the Jews enjoyed autonomy under a Nāgīd, who represented them before the government.

During the first few years of his residence in Egypt

Maimun died. Then his brother David, with whom Maimonides was apparently associated, supported the family by trading in precious stones. In 1174 David perished at sea and lost not only his own fortune, but also large sums that had been entrusted to him by other traders. These misfortunes affected Maimonides's health, and he went through a long period of sickness.

When Maimonides arrived in Egypt, he did not aspire to a rabbinical position, since he felt that a scholar should live like other men by the toil of his hands or by commerce and not make scholarship a business. He was an intellectual aristocrat and believed that scholars were the chosen of mankind and should be entitled to certain privileges, such as exemption from taxation on their land. Since physical toil and remunerative activities detract from a student's time, he felt that men who were engaged in trades and professions should be required to aid scholars. Upon his brother's death, he began to practise medicine to make his living.

When he came to Egypt, he found the Jewish community in that land far inferior intellectually to his co-religionists of Spain. Shortly after the arrival of Maimonides in Egypt, we meet Saladin, who was just a few years younger than he. An important event took place in 1169, when Shirkuh, the Vizier of Nur-ad-dīn, Sultan of Damascus, entered Cairo in triumph as an ally of the Caliph of Egypt against the King of Jerusalem. He was accompanied by his nephew Ṣalāḥ ad-Dīn (Saladin), who had been forced to go to Egypt against his own will, only to become vizier at his uncle's death during the same year. In 1171 Egypt became Sunnite, and at the decease of the last of the Fatimids, Saladin became Viceroy of Egypt. Now Maimonides left Alexandria for Fustat (Cairo), where schools of learning had been recently established. In the meanwhile, he had been making an intensive study of medicine and other sciences. Egypt now was the land of his adoption, although he always called himself Moses, the Spaniard.

Nur-ad-dīn died in 1174, and after a brief period of chaos followed by victory, Saladin returned in 1176 to Egypt as king of both Syria and Egypt and moved the capital from Damascus to Cairo. At the same time the Exilarch Judah was transferred from Damascus to Cairo. Now Maimonides, who was the greatest scholar of that day in Egypt, attained to great eminence. The Exilarch countersigned some of Maimonides's decrees and issued a patriarchal ordinance making all of his decisions in the law final. Maimonides was now the spiritual leader of Israel throughout the entire kingdom of Saladin. In fact, he was also consulted on decisions in law from other countries.

In 1183-4 Maimonides married the sister of Abu al-Ma'ali, secretary to one of the wives of Saladin. A daughter died in childhood, but he also had a son Abraham, who received his education from his father. Through the influence of Abu al-Ma'ali, who had married his sister, Maimonides received the protection of Saladin's vizier, Al-Qadi al-Fadil al-Baisani, who was the most influential man in Egypt. Now he became the court physician of Saladin and later of his son. Through the influence of Maimonides the Jews were welcomed to Jerusalem three years after Saladin had captured it from the Franks in 1187.

In 1187 Maimonides was charged by Abu al-'Arab b. Ma'isha, who had just arrived in Egypt, with having apostasized from the Moslem religion. As we noticed above, it was he who had saved Maimonides's life in Fez from a similar charge. When he found that he was now the spiritual head of the Jewish community in Egypt and physician to the vizier, he charged Maimonides with having relapsed into his former religion. But both the vizier and Saladin were liberal men, and since he had never really espoused Islam, they acquitted him.

In the year 1186-7 Maimonides's beloved pupil, Joseph ibn Aknin, went to Aleppo; he too had worn the mask of Islam and was interested in science, medicine and

Hebrew. In Aleppo he met Zekariya, a Talmudist, a former pupil of Samuel ben Ali of the Baghdad *Yeshivah.* Zekariya's loyalty to his own teacher and his adverse criticism of Maimonides deeply wounded Joseph ibn Aknin. Furthermore, Zekariya was in Aleppo to raise funds for the Baghdad *Yeshivah,* and since Aleppo belonged to Saladin's domain, Joseph ibn Aknin considered this as an invasion of the spiritual prerogatives of Maimonides.

In 1190 Ibn Aknin went to Baghdad to found a *Yeshivah* in which instruction would be given according to Maimonides's principles. At this time, Samuel bin Ali was opposed to the appointment of an Exilarch to succeed the one who had died. He maintained that the Jews in Diaspora did not need a political ruler, but a scholar to guide them in their religion. In other words, Samuel wished to proclaim himself as the sole leader of the Jews. In the *Mishneh Thorah,* Maimonides had written that the Exilarchs of Babylon occupied the position of kings; in his insistence that power should be vested in the Exilarch, Maimonides proved himself a pioneer of Jewish nationalism. In spite of Samuel's opposition, a new Exilarch in Babylonia was appointed, who wrote to Maimonides for his endorsement. This shows how great the prestige of Maimonides was in the Jewish world. Later on, his views on the resurrection caused a serious controversy with Samuel. While he was not dogmatic, he held that the resurrection was not in accordance with nature, but he believed it to be a miracle. In this controversy Maimonides showed a very generous spirit, since he felt that the slanderous words of his opponents left him unharmed. Zeitlin [1] (p. 104) says: "Maimonides came out virtually triumphant over Samuel ben Ali in the Resurrection controversy."

Before the close of the century, Maimonides was known not only in the Orient, but throughout Europe as well. Before his *Mishneh Thorah* had reached France, wandering scholars had sent home reports about the work and ability of this universal genius.

[1] "Maimonides, a Biography", by Solomon Zeitlin. Bloch Publishing Company, 1935.

In 1158 at the age of twenty-three he began his Commentary on the *Mishnah* (*Kitab al-Siraj*), which he completed ten years later, 1168. The work was written in Arabic, although he used the Hebrew characters. The whole Commentary was not translated into Hebrew until 1492. Of special importance for the student of religion is his formulation of the thirteen articles of faith which every Jew had to accept, if he were not to be regarded as a heretic. They are, according to Zeitlin (*op. cit.*, pp. 30-31):

1. Belief in the existence of a Creator who is the cause of all creations.
2. Belief in the Unity of God.
3. Belief in His incorporeality, for of God no substance could be predicated.
4. Belief that He has no beginning and that He is eternal.
5. Belief that He is our Master and that we must worship Him alone.
6. Belief in prophecy.
7. Belief that there was no prophet like Moses and that there never would be another like him.
8. Belief that the Law which was given to Moses on Mount Sinai came in its entirety from God.
9. Belief in the eternity and immutability of the Law.
10. Belief that God knows the acts and ways of man.
11. Belief that God would reward the righteous and punish the wicked.
12. Belief in the coming of Messiah.
13. Belief in the resurrection of the dead.

Maimonides's reputation had extended to Yemen, where the Jews were persecuted. They sought his advice in this crisis, and so he addressed to Rabbi Jacob ibn Nathaniel al-Faiyumi an Arabic letter known as *Iggereth Teman* (Letter to the South) or *Pethaḥ Tiqwah* (Gate of Hope). An English rendering by Sabato Morais of a Hebrew translation of the Arabic original of this epistle is published in the *Jewish Quarterly Review,* (April, 1935) and has been used in the following quotations. In this letter Maimonides stresses faith in the Scriptures and the destiny of Israel as the chosen of God. In spite of past persecution, Israel remained under God's protection.

"What God has vouchsafed to declare cannot be retracted. We have His infallible word touching our distinct permanence."

"Now, my Brethren! be unflinching and firm in your devotion to the ancestral religion. Lean for support upon the sentences of Holy Writ which I have quoted, bear persecution rather than become recreant, bend under temporary oppression, for it is your God who tries your faith."

He continues:

"Raise your joint voices and denounce sin, to prevent apostasy ever taking root in your midst. It is incumbent upon all to teach that God is an absolute Unity; that Moses is His messenger, with whom He vouchsafed to commune; that to the Chief and most perfect of prophets was given to attain a knowledge of the Supreme, which none can ever reach."

In speaking of the necessity of religious instruction, he writes:

"My Brethren! Rear your offspring in a thorough understanding of that all-important historical incident (the great day of Sinai); explain before large assemblies the principles it involves, show that it is a lucid mirror reflecting the truth: aye, the very pivot on which our religion turns."

In religions he finds four seductions: "Parseeism, Grecian mythology, Nazarean mystification, and now pretentious Islamism." Those who are interested in missions among the Moslems will note with interest that Maimonides ridicules the idea that Mohammed had been predicted in the Old Testament. [2]

"With regard to what you reported, that the adversary, seeking your apostasy, seduces the people by trying to show that several words in the Pentateuch can be explained, as alluding to the rising of Mahomet, and that in the same volume even his name is mentioned, you may rest assured, that the theory is not only untenable and preposterous but supremely ridiculous."

In this connection, Maimonides insists upon correct exegesis:

"No person of any sense will take one word from a whole topic, and build a theory thereupon; but he will search into the context, scanning its various parts, so as to gain an insight into the right meaning; then, he will decide whether that word carries out the idea he entertained. He will not, surely, lay great stress upon a separate expression, disconnected with what precedes or follows it.

[2] *Jewish Quarterly Review*, New Series, (April, 1935), Vol. XXV., 343 seq; Morais, *Epistle to Yemen.*

For, by so doing, he might often prove the reverse of what the author intended to convey."

"It is therefore very plain, that no argument should be grounded upon any sentence of the Bible, without having previously ascertained the entire drift of the subject, in which it occurs."

In this letter, reference is made to the Messianic hope:

"Let your hearts be filled with glowing hope, and strengthen one another in the belief that a redeemer *will* come and delay not. Uphold the hands that are feeble, and the knees ready to stumble make ye firm."

He admits that the Jews have been kept in ignorance respecting the period of their restoration, but he ventures "that the year 4976 (Jewish Era) will see us reconstructed with a nationality under the leadership of a redeemer." At any rate it will be "when Christianity and Mohammedanism will grow exceedingly powerful and spread their dominions, as at present, into distant countries." There was a false Messiah at that time in South Arabia, but Maimonides says that "beyond a doubt he is demented."

In 1180 he completed his great work, *Mishneh Thorah*, which was written in Mishnaic Hebrew. It consists of fourteen books and was completed after ten years of great labor. He maintained that this work included all the laws from the Bible down to the compilation of the *Gemaras*. In fact, he asserted that it was not necessary to consult any work but his for a knowledge of the Jewish law. He maintained that his purpose was to render it easy for students to study the law so that they would not be discouraged by the complications of the Talmud. Although he was here primarily a codifier, he also used considerable originality, and in employing common sense, sometimes disagreed with the decisions in the *Gemara* and the works of the Ge'onim.

Since he expected the Messiah to arrive soon, he prepared this Jewish Constitution for the occasion. It was modelled after the Pentateuch and not after the *Mishnah*. The title implies that he wanted his book to rank second to the Torah of Moses. This work was welcomed by most of the Jews of Egypt and was received by rabbis in general

with great praise. The book, however, never received the status of a code like the *Mishnah.* Boaz Cohen quotes (*Jewish Quarterly Review,* New Series, Vol. XXV, pp. 539-540) a modern legal writer, D. W. Amram, who writes:

"It may be said without exaggeration that the code of Maimonides is the most remarkable production of its kind emanating from a single mind that the world has ever seen. Even when compared with many of the great codes of the law that have become famous and were the production not of one mind, but of the combined ability of many men, it is not merely relatively but actually superior."

While Maimonides was compiling the *Mishneh Thorah,* he wrote in Arabic the Book of Precepts (*Kitāb al-Sharā'i', Sefer ham-Miṣwoth*) as a preliminary to the *Mishneh Thorah.* In the enumeration of all the commandments of the Torah, which, according to tradition, numbered six hundred and thirteen, great confusion had existed before his time. He laid down fourteen fundamental principles by which one could determine which laws were Biblical and which were Rabbinical. On the basis of these fourteen principles, he enumerated the six hundred and thirteen commandments, but it must be admitted that he frequently deviated from his own rule.

About 1195 Maimonides finished his second great work in Arabic, the Guide to the Perplexed (*Dalālat al-Ḥā'irīn, Moreh Nebhukhim*), which was intended as a guide for those students whose studies brought them into conflict with religion. The work contains an Introduction followed by three parts. In the second part, he tried to prove the existence of a Creator, who is absolutely incorporeal. In this connection Maimonides accepts the theory of *Creatio ex nihilo.* Some examples of his method may be quoted. He maintains that the Sabbath confirms the doctrine of creation and regards the Feast of Weeks or Pentecost as the anniversary of the revelation on Sinai. Since idolaters worshipped on high mountains, Abraham proclaimed the unity of God from a high mountain and made Mt. Moriah the site of the future temple. The Shekinah was placed in

the West, because sun-worshippers face the East. He maintains that the Jews were permitted to sacrifice animals as a compromise; prayer and the reading of the Torah are more important than sacrifice. Incense was burned to counteract the bad odors of the sacrifices. In order to eradicate certain heathen ideas, the Jews were commanded to sacrifice sheep and goats, since they symbolized heathen divinities. In discussing the ceremonies of the Day of Atonement, Maimonides admits that sin cannot be removed from a person and transferred to an animal, but he maintains that the symbolism of the ceremony would impress man and induce him to repent. The precepts of cleanness and uncleanness prevent people from entering the temple too frequently; consequently they will have more reverence for the holy place. Many of the dietary laws are explained as being based on sanitary reasons or on man's physical welfare.

According to Maimonides, there is no contradiction between the truths which God has revealed and the truths which the human mind, a power derived from God, has discovered. He maintains that the supposed conflict between religion and philosophy originated in a misinterpretation of the anthropomorphisms and in the superficial readings of Scripture, which are to the inner or allegorical interpretations what silver is to gold. Sometimes homonyms were used to explain difficulties. He believes that, with few exceptions, all the principles of metaphysics are embodied in the Bible and Talmud. He holds that there is no disagreement between the principles of Aristotle and the teachings of Scripture as to God as the Primal Cause. He rejects, however, the Aristotelian principle of the eternity of matter, not because certain passages in Scripture confirm the *creatio ex nihilo,* but because there are better arguments for the *creatio ex nihilo* than for the eternity of the universe. To him Judaism is the very expression of human intelligence, and there is nothing in Scripture or rabbinical literature, if properly interpreted, that contradicts true philosophy.

Naturally some of Maimonides's explanations were wrong; in some cases his opinions on the reasons for the precepts are forced and historically not correct. In his day there was no study of comparative religion or of the history of religions. But in spite of some imperfections, the *Guide* remains a great work—a product of the mediaeval ages, but truly immortal. No doubt it has exercised a wider appeal than any other of his works.

When he composed his *Guide,* Maimonides feared that he would offend the Arabs on account of his views on prophecy and his charge that Mohammed took some of his doctrines from Moses; in fact, he had the courage to say that Mohammed is not a true prophet. In a short time, the book was transcribed into Arabic characters for use by the Arabs, who praised it very highly and declared that he was correct in his views except in that on prophecy. A Hebrew translation of this work was made during the lifetime of the author. Maimonides also wrote other works on theology and philosophy as well as on medicine and astrology, but we shall not discuss them in this brief article.

The great admiration for the *Mishneh Thorah* and the *Guide to the Perplexed,* however, was not universally shared by all Jews, who were divided into fundamentalists, liberals and radicals. After the third decade of the thirteenth century the Jews were divided into two hostile camps who fought each other with excommunications and counter-excommunications. Consequently the Jewish communities in Provence and Spain were in a constant turmoil. In 1233 Rabbi Solomon of Montpellier approached the Papal legate and the Dominicans and Franciscans for aid in suppressing the *Guide to the Perplexed* on the basis that it contained the philosophy of Aristotle, which had been condemned by the Council of the Ecclesiastical Province of Sens held in Paris in 1210. The result was that the works of Maimonides were burned. In 1142 another bonfire of his works was made in Paris; but the Talmud was burned forty days later at the same spot, whereupon the controversy over the books of Maimonides temporarily quieted down.

In spite of these controversies, the works of Maimonides had a profound influence upon Judaism and upon Christian and Islamic thinkers and writers. The *Guide to the Perplexed* was used by Alexander of Hales (died 1245), Albertus Magnus (1193-1280), Duns Scotus (1265-1308), and Thomas Aquinas (1225-1274). His greatest influence upon the Jews, however, was exercised through the *Mishneh Thorah,* which made him the greatest authority in Rabbinical law. The *Mishneh Thorah* is still circulated among orthodox Jewish rabbis, who would not make any decision in Jewish law without consulting it.

There is a saying widely current among the Jews that from Moses to Moses (Maimonides) there arose none like Moses. Maimonides was a Jew, but lived in a Moslem or Arabic environment in Spain, Morocco, and Egypt. In science, philosophy and medicine he received the best Arabic thought of the times. With the exception of the *Mishneh Thorah,* his great works were all written in Arabic. He furthermore enjoyed the patronage of the great and noble-hearted Saladin. When Richard the Lion-hearted offered him a post as his personal physician, Maimonides declined the honor; he preferred the land of his adoption and felt more at home with the Moslems than with the Christians. While he was a Jew, the Arabs also have a legitimate claim to him. He was indeed a universal genius and a cosmopolitan individual. He died at Cairo shortly before he attained the age of seventy, December 13, 1204. This seems a remarkably short life, when we consider all he did for his contemporaries and the extensive works he has left to posterity.

Princeton Theological Seminary HENRY S. GEHMAN.

SOME OLD TURKISH DOCUMENTS

The Turks have been investigating old documents relating their life and history. We want to call attention to some of these documents very briefly.

There have been published two volumes by the Turkish committee on historical studies, composed of the texts of the old official documents of the Palace, and edited by Ahmed Rafik. One of them is regarding life and affairs in Istanbul in the tenth century of the Hegira,[1] and the other is regarding the twelfth century.[2] The first volume contains documents dated A. H. 961-1000 (A. D. 1554-1592), and the second, documents of A. H. 1100-1200.

These documents relate to the social, economic, commercial, municipal and other aspects of life in Istanbul, and are interesting as giving a real picture of life in those ages. A goodly number are about the repair of mosques and public fountains and baths.

One whole section (section 5) in the first volume contains twenty-one documents relating to non-Moslems, their churches, and social status. For example, number two relates to the slaves and concubines in the houses of the non-Moslems (Christians and Jews), and orders that all these slaves and concubines should be taken away from them and be sold to the Moslems. Document number eleven also relates to the same subject and gives the reason for this order. It reads, "some of these slaves are already Moslems, and others can become Moslems, whereas these non-Moslem owners make them turn either Jews or Christians, and this is against the Holy *Sharia'*. Therefore I command that after this no slaves should be sold to the Jews or

[1] Hejri Onnucu Asirda Istanbul Hayati (in old script); 1933. (1917).
[2] Hejri Onikinci Asirda Istanbul Hayati (in new script); 1930.

Christians. If anybody transgresses this command, he shall be punished."

Documents number six and seven in this section relate to the clothes of the non-Moslems. The Moslems have complained that the Christians and the Jews, their men and women, have been wearing certain clothes made of certain fine materials, and consequently the prices of those materials have risen so high that it has been impossible for the Moslems to buy them. Upon this, the Palace orders that the non-Moslems should not be allowed to wear clothes made of such material. Moreover, the kind of clothing which they should wear is described in great detail.

Document number eight is very interesting as it shows the meticulous observance of the *Sharia'* in those days. It is regarding wine imported by the non-Moslems into Istanbul. It reads: "I have received the petition of the Galata dignitaries calling our attention to the fact that wine is brought to the port of Galata from some villages by boats, and that the non-Moslems (*Kiafirs*) instead of carrying this wine to their stores in barrels, they carry in skins, and in passing through the streets wine touches the clothes of the Moslems (namely, making them unclean), therefore, I command that afterwards the non-Moslems should never be allowed to do so." And document number twelve forbids the opening of bars by the non-Moslems in the Moslem quarters of the city. Still another document forbids the opening of bars in Istanbul in any quarter.

In the second volume, document number one hundred twenty-one (p. 89) is interesting from the cultural point of view. In fact, it marks the beginning of a new era in Turkey. It is about the opening of the first printing press. It is addressed to Ibrahim Muteferrika who was originally a Hungarian slave brought to Istanbul in 1114 (A. D. 1702) and who had turned Moslem and written a tract on Islam. He writes a paper on the use of printing and presents it to Ibrahim Pasha, and this leads to the establishment of the first printing press by the Turks with the order of the Palace. The order is a long document, giv-

ing permission for the establishment of the printing press, but with some restrictions which show the Turkish Moslem mentality of the age: the first restriction is that books on Moslem Jurisprudence or commentaries or Hadith should be excluded, and only books relating to grammar, history, science, medicine, astronomy, and geography be printed. And second, that there should be a special committee to examine the printed books carefully, and only after their revision of the text they should be admitted for circulation.

We come now to another interesting group of old documents published in *Ulku* (November 1934), the official organ of the Turkish People's Cultural Association. The article is by Hassan Fehmi, the director of libraries, who announces the thesis that the Christians in Anatolia were also of Turkish origin, but that later they were alienated by the influence of Christianity and the tactlessness of the Ottoman administration. He has discovered some old Turkish documents in the archives of the courts of Ankara, Kaiserieh, and Sivas, and he deduces from his study of these documents that the names used by the Christians in the early ages were purely Turkish; he uses this as an argument for the Turkish origin of those Christians. It is known very well that in the official records of the Turkish government, people were registered merely as *A* the son of *B,* and in order to separate the Christian names from the Moslems, for "son" the term *"weled"* was used in the case of the Christians, and *"ibn"* in the case of the Moslems. For example, Jacob *weled* Isaac, or Ali *ibn* Othman. Hassan Fehmi shows that this custom was adopted only after the year A. H. 990 (A. D. 1582), and that in all the records before that date, all names, Moslem or Christian, were registered with *"ibn"* for son. The Christians were differentiated by prefixing *"dhimmi"* or *"dhimmiye"* to their names, and in the actual names used there was no difference at all. This is very interesting indeed.

There is a document dated 1003 (A. D. 1595) which brings a curious case for a judge. Two brothers, a Moslem and a Christian, come before the judge, in Sivas, in a law

suit for inheritance from their father. The Moslem calls himself "Khusrev ibn Abdullah." He had been taken from his home town (Sivas) to Istanbul and there turned Moslem, and so had changed his name. His father's name was Chakmak, and in talking at the court both brothers call him by that name, which is a purely Turkish word meaning "quartz." The judge sees the legal difficulty in using the term "ibn" before a Christian name "Chakmak", so he changes the father's name into Abdullah. Thus the pure Turkish proper name has remained with the Christians only, the Moslems taking the Arabic names.

In the year 989 (A. D. 1581) a Christian father testifies to the truth of Islam before the court. His name is changed to Yusuf (Joseph) and the Turkish names of his two sons (Yulan, Kaplan) are changed to Ali and Veli (Arabic names). To every action there is a reaction. By and by the Christians also began to give up their old pure Turkish names and to adopt Armenian or Greek names. Thus in the course of time a complete separation arose between the two groups. Otherwise, even in the year A. H. 988, we find a Christian priest in Kaiserieh called "Kaya" which is a pure Turkish word signifying "rock."

There is a document dated A. H. 1031 (A. D. 1622) which shows a great deal of tolerance on the part of the judge. A Christian had accepted Islam and was called by the Arabic name "Mehmed," and his wife "Fatma." His daughter is brought before the court to be registered also as Moslem. However, the girl objects, saying that her age was seventeen at the time when her parents became Moslem. Two witnesses assert the same thing, whereupon the girl is released and is allowed to keep her old name.

If the thesis of this article is correct, it explains the rapid occupation of Anatolia by the Turkish clans who emigrated from Central Asia and came to Anatolia. They found there inhabitants who were of the same blood with them.

Near East School of Theology, Beirut

LOOTFY LEVONIAN.

MISSIONS IN NORTH AFRICA

North Africa! White Moslem Africa! Land of mystery, of merciless rulers, of many conquests, of bloodthirsty pirates, of intrigue and false witness, of blood-feuds and cruel vengeances, of sins unmentionable (dismissed with the awful statement, "that is life"), of veiled women and child-wives, of children old in the knowledge of evil, and of illtreated beasts. A land where Evil is palpably felt.—"Uncanny! . . . . uncanny!" as the old Scotch pastor said. What has Christ's church done to redeem these peoples for whom He died?

Probably the Gospel first came to North Africa about the time of the apostles; Philip sent Candace's minister back to his post "rejoicing" (Acts 8.); Christianity spread, churches were founded, great leaders arose, persecution followed and we find martyrs triumphantly witnessing and dying in the arena of Carthage. Then came internal dissension and formalism; Christianity lost its power as pagan practices crept in.

In 622 A. D., the Arab Invasion brought a mighty power to oppose it. The Koran, backed by the sword, forced its way through a weak and wavering Church. The seventh century saw 40,000 churches destroyed! How came that about? The people had no Bible in their language to give them light in the darkness; spiritual power waned.

So the eleven long centuries of darkness set in. Here and there a gleam flashed in the gloom and went out. St. Francis of Assisi met the Sultan in 1219; Raymund Lull laid down his life at Bougie in 1315; a few Christian slaves witnessed and died as they built the old harbor of Algiers, and later a few French priests were murdered in the great unknown desert. And darkness reigned . . . . and hearts broke.

That is past history.—What about later history? The Paris Missionary Society strove to enter soon after the French Conquest of 1830, but the military authorities, fearing fanatical trouble, refused permission. In 1881, a Mr. and Mrs. Pearce came from England, and, asking no permission, set quietly to work to feed Kabyles dying in the famine. As they fed them, they talked of Him Who gave the Bread of Life to seeking souls, and no one opposed them. Under Mr. E. Glenny they founded the North Africa Mission, which increased and spread as an interdenominational evangelical force.

Today, 1935, they hold nine stations in Morocco, thirteen in Algeria, four in Tunisia and one in Tripoli. Their missionaries number just over a hundred, and they carry on classwork, medical work (dispensaries and a hospital in Algiers), Children's Homes and Refuges and much itinerating work. It is a "Faith" Mission and has its headquarters in London and an auxiliary in America.

The "Brethren" opened work in Kabylia a little later. They have, all told, six stations and two out-stations, and number about twenty missionaries. They work on the same lines as the North Africa Mission, and have their headquarters in England.

In 1888 the Algiers Mission Band began work among Arabs. The founder, Miss Lilias Trotter, was known in far-off places in the great Sahara. About twenty-seven centres were started, only eleven being permanent stations, the others itinerating centres, visited for six months in the year, or for only a few weeks at a time. They reach as far south as Touggourt in Algeria, and Figuig in Morocco. They number about thirty missionaries, and have their headquarters in El Biar (Algeria), an advisory committee in England, and an auxiliary in America. In 1888 a Mission to Spaniards was also started by Miss Bell, of England. There are three stations, with one married worker in each; these carry the Gospel to many out-lying districts.

The South Morocco Mission, doing a very good work

among Arabs in southern Morocco, was started in 1889. It counts nine stations and about thirty missionaries. Its founder was John Anderson, of England. A purely evangelical society, it works in close touch with the Bible Church Missionary Society, which entered the country later.

That same year (1889) saw independent work begun among Jewish women and girls in Algeria, which has continued since and is now under the auspices of the London Jews' Mission, whose main work in North Africa is in Tunis.

In 1908 the Methodist Episcopal Church came in, under the leadership of Bishop Hartzell, the far-seeing man of God who realized the need of an organized Church to gather into one the many nationalities that would certainly, sooner or later, come under the sign of the Cross. The existing Missions were great evangelizing societies rather than organized church builders.

Twenty-five years of work are over, and today (1935) these Missions hold six centres: Oran, Algiers, Kabylia, Constantine, Tunis, Sousse. They have founded churches of mixed nationalities in four of these, have opened new Homes for native boys and girls, started new centres of medical work, have the only day-school for native girls where the Bible is taught, have Sunday Schools everywhere, and have taken unemployed native converts and trained them as pastors among their people. New Christian homes have been created where the second generation will be protected from the blight of Islam, and evangelization is carried on in villages and cities. The workers number about forty.

The French Mission, founded by Emile Rolland in 1908, has a station in Tizi-Ouzou in Kabylia, around which are gathered a "Foyer" for young Kabyle students, a Woman's Refuge, medical and industrial work, village visiting, and well-attended Sunday services; these keep the few workers constantly on duty, for they number only about ten.

The British and Foreign Bible Society (1832) does magnificent work all over the country, selling the word of

God in the spoken languages of these different peoples, avoiding the fatal error of the old Christian Church by giving this God-inspired guide, by which many may find Him through the Son of His love. Their colporteurs are not numerous, but are all picked men.

These are only statistics—figures. The optimist will multiply them. The pessimist will minimize them. The man of God remembers Him Who, walking among the golden candlesticks, says: "I know, I know . . . . the statistics." What lies behind the figures? Years of patient labor, tears and prayers, defeats, marvellous victories, generous hearts giving liberally, sowing, watering, reaping; years of seeking, nights and days of anguish, seasons of unspeakable rejoicing. Every Mission has its share. The native girls saved and reared, the boys met and trained; the weddings where Christ was Guest; the years of adjustment striving after Christian ideals; Moslem-born men witnessing for Christ in courts of justice, as healers of men, as teachers of youth, as agents maintaining peace, as preachers bearing the cross. Native women teaching baby lips to pray, holding fast their men in times of temptation, carrying help to neighbors, starting Canteens for poor schoolchildren, keeping homes together in days when men find no work, holding fast their faith, learned in the Mission Homes that reared them.

They are all here, living witnesses, known to the world; others who have found Christ through the written word, reading, believing, lending the Book to companions in the desert, and among the mountains; the Arab colporteur, cursed and beaten, holding on his way, meeting and answering questions, witnessing undismayed. The great religious leader, refusing to witness to Mohammed as he dies, a follower of the Nazarene; his wife, years later, dying in the same faith in Jesus. The date-seller, in the market of a great Moslem centre, saying to the missionary, "I have a book that tells of a Savior; He is *my* Savior", as he pulls out from his garments a worn copy of St. John. The man in the desert who shows his book, bought long ago from

the Bible Society men, declaring himself a "follower of Jesus".

They are all here. We could fill pages with facts like these. There are secret believers scattered all over this land, and their numbers increase as the years go by. Wonderful tales of the victories of Jesus and His Cross, life coming to dying souls, sin losing its power. Every Mission can tell of miracles wrought in the name of Jesus. "Many Missions", you say? Yes, but what about the statistics? We count about three hundred missionaries and Christian workers from Morocco to Tunisia, and this includes French pastors, native preachers and evangelists. And the populations?

Morocco, about	7,000,000
Algeria, about	6,500,000
Tunisia, about	2,000,000
Tripoli, about	1,300,000
Total, about	16,800,000

Sixteen million, eight hundred thousand souls of men . . . . . and *three hundred* heralds of the Cross!

A land of olives and fig-trees, of vineyards and hills and vales, of great rugged mountains, of glorious sunshine and blue skies and seas? Yes. Materially beautiful, but spiritually, I have painted it truly. Also, a land of desolate sandy desert, where men lose the trail and die. Worse: a land where, far from all spiritual help, men die unaided and alone . . . in the dark! Terrified, as their feet, weary with wandering, touch the cold waters of that river that separates us from "the land just out of sight".

I have seen such things . . . dying in the dark materially, spiritually. These were some of my first experiences; it is long ago, but I can never forget them. Nor would you, my reader, had you seen them. I hear again—do not you?—the Voice that asked: "Whom shall I send and who will go for us?", the apostle's, "How shall they preach except they be sent?" and the troubled voice of the Master, "The laborers are few."

El Biar, Algeria "An Old Missionary."

AMONGST BULGARIAN MOSLEMS

"Oh, to be in England now that April's here." This morning, however, Bulgaria is so fragrant and fair that the most homesick Englishman could hardly desire to run away even for his English April. Fields are verdant, fruit trees are in blossom, the hedgerows are gay; while as we leave the port of Varna this April morning the blue waters of the Black Sea sparkle under a sky of blue, flecked with fleecy clouds.

We are off to Deli Orman, one of the most characteristically Turkish districts in all Bulgaria. But Deli Orman is not quite so Turkish as it was twenty-five years ago. Many Turks trekked away after the Balkan Wars of 1912 and '13, and many more disappeared after the great World Disturbance of 1914-18. And indeed this process of trekking away south is still, though imperceptibly, going on from year to year. Our rather ambulating "fast" train takes us along the fringes of several miles of shallow pools and little lakes, in the neighborhood of which the storks are picking their dainty way, while scudding waterfowl flee fluttering and splashing into the reeds. Pools and lakes give place to rolling hills, to fields with springing and sprouting crops with a background of grey and sandy ridges. Then, by the railside, begin to appear blocks of old Turkish military buildings, looking harmless enough to the modern eye, while a few miles off in the sunlit distance one descries the dome and minaret of a big mosque and many more minarets in the vicinity, pointing delicately upward from amidst cottages, gardens, villas and red tiles.

Two hours have quickly passed, even in that reflective train from Kaspitchan, and now at last we are at Razgrad, one of the principal towns of Deli Orman, of which we have

so often heard—so often that we feel it would be rude not to slip off our train and break the urgent journey to Roustchouk and the broad Danube. *Deli Orman* is Turkish for "Wild Wood", and certainly through the decades and the centuries many a wild deed has been enacted there. A motley and a chatting little crowd has possession of the railway platform and the station yard, very gay with their broad vermilion girdles and waistbands, their turbans of various hues and the deep-red fez that has been banished by legal decree from Turkey, though here it has predominance.

The railway station, like so many of the Bulgarian railway stations, is quite a few kilometres away from the town that it serves. A forty minutes' drive brings us to Razgrad and to the shadow of the great mosque, standing so grey and sober in the sunshine and the clear April air—as cool as clear, for Razgrad lies high up on the uplands to the south of the Danube. The town, we are told, has a population of some 16,000, of which half are Turks, and the beautiful mosque was built by Ibrahim Pasha between three and four hundred years ago. There are six other mosques, they say, but only one small church for the other half of the town, which is Christian.

The last prayers of the day are just finishing. A dozen remaining worshippers occupy the great central carpet and are bowing low to the final droning sentences of the *hodja*. We catch the last notes as we remove our shoes by the great door. Service over, the members of the congregation gather round us as we stand there in our socks, and beckon us under the spacious dome with its flamboyant and intriguing texts from the Koran. The *hodja's* interest in us is quite punctilious; he is bent upon helping us to a perfect Turkish accent. We are invited to ascend to the gallery of the lofty minaret, by one hundred steep steps, each step composed of one solid block of stone. Moreover, the *hodja* is anxious to show his liberality of outlook, and remarks to the little circle of Turks gathered around us, "Everybody may be a fool in his own way."

It so happens that in this small group there is as spectator at least one man, and he a Turk, who has become a "fool" (for Christ's sake) in a very special way. For we discover that in the year 1909 this Turk sacrificed friendships, prospects, a proffered wife and wealth—all for the sake of Jesus of Nazareth. But of course it was not within the precincts of the mosque that we were able to hear this story. It was in the tortuous streets that we learned how the first inward stirrings began through a colporteur bringing to him the book of Proverbs away down in South Bulgaria. He glanced at the little book, he said, hurriedly and furtively before giving it away to a neighbor. The neighbor read it all through the same evening, remarking that it was the best book anybody had ever given him. But our friend, Hüsseyin, himself tried to forget all about it. During Ramazan he plunged into a Mohammedan book, "The Message of the Prophets." Then it happened that through some half-witted youth he came into possession of a torn Testament, having neither its beginning nor its end. He read a little, put it away from him and turned again to "The Message of the Prophets," this time, however, being conscious of a certain moral descent as he compared it in his mind—involuntarily—with what he had been reading in the Gospel. But such a feeling was surely wrong for a faithful follower of Mohammed! A fierce inward conflict ensued. It was an inflooding of light, like the sunrise that no man can stop, which ultimately brought peace, joy and rest to his soul. He belonged to a wealthy family, but in the face of many a temptation to cling to worldly advantage, the words kept ringing in his ears: "What shall it profit a man if he gain the whole world and lose his own soul?" An inward urge made him confess Christ before his family and his official Moslem acquaintances. Upon this confession he put the seal of baptism in the river Maritza. —Unexpectedly dropping off our train for an hour or two, all this had we learned among the minarets of Razgrad.

Belgrade, Yugoslavia. JAMES W. WILES.

THE MOSLEMS OF CHINA TODAY

Not many months ago on the occasion of a visit to friends in one of the out-of-the-way corners of Honan Province, Central China, away from the railways and commonly-traversed trade routes, I had the privilege of studying a community of these Moslems at first hand. Unlike their co-religionists in the mountain regions of North and West China, I found that these bore out the statements of many western observers that the Moslems usually seen can rarely be distinguished in dress or facial appearance from members of the Chinese race amongst whom they live. An alert Chinese Christian who volunteered to be my guide, on being questioned, offered the information that he could always tell a Moslem from a Chinese. I was curious to know how, and he said "by his first spoken sentence". This is not strange when you think of how the Moslem from childhood has struggled with the Arabic gutturals and trilled *"r's"* in his repetition of pious phrases and obligatory prayers, and how his ears have become accustomed to the droned cadences of the Koran. Chinese is usually spoken with an accent by such Moslems.

Contrary to expectation, these Moslems did not live in a suburb outside the walled city, but in a ward within the city itself. In the center of this ward, on an islet completely surrounded by a lily pond in a beautiful situation, stood their *Masjid,* or Mosque. The present structure dates back only a few decades, but I was informed by several with pride that the original structure, of which a few decorative remnants remain, was built during the Ming dynasty (1368-1644).

About a third of the Moslems met with, I could recognize as such by facial features. The Moslem finger sign of the Unity was known by old and young. There was a ready reception for preaching from the "Messiah is the Lamb of God" poster and many asked for copies to put in their homes. The Arabic, while read intelligently by only a few, was recognized as such, and several times a Moslem with real pride pointed to the dilapidated Arabic inscription placed over his doorway. The word for "sacrifice" and many common non-Chinese religious terms were well known. By means of these I was able to speak even to some of the more ignorant women and children and convey something of the Gospel message, much to the surprise of some soldiers from the North who cannot even make these people understand their own Chinese talk.

Before long I was met by a young *mulla* (student) who invited me to visit the Mosque. There I found a small school in semi-modern style, with classes in Chinese as well as Arabic. I handed in my calling card and as, according to etiquette, I sat with the teacher sipping tea this young teacher surprised me by saying: "O, I read about you in my Peiping paper just the other day."

This settlement of several hundred Moslem families is typical of thousands of others scattered over the plains of China. They are conscious of their solidarity, and are in touch with the larger centres through a number of mushroom periodicals that flourish and wane. These can be read by a few of each community. Often among the students for higher Arabic learning are to be found some from these communities in the larger mosques of Kaifeng, Peiping, or even far away Kansu.

In one mosque in Kansu not long ago there were Moslem theological students from Yunnan, Hunan, Anhwei and Sinkiang. Several years ago when the first group of students were sent to Al-Azhar in Cairo they were backed by Moslem institutions in Peking and Yunnanfu.

That these religionists of the plains of China are beginning to receive more adequate attention is shown by

the following extract from a conference of church leaders in Honan:

"A Chinese minister made an urgent appeal that at least one man be set aside to make a study of Islam and ways to reach the Mohammedans. He bore witness to the fact that Central Honan has its Moslem community in every *hsien* (county). As a result of this plea he and one other were definitely commissioned by their church to make such a study that will help them all."

From a city on the Peiping-Hankow Railroad comes this word:

"I arrived early enough to take a couple of the workers along and visited the largest of the four Mosques in the city . . . a thriving business place, filled with Moslem shops. There are supposed to be over four hundred Moslem families here. They have had men from Persia there."

On the great trade artery, the Yangtze-Kiang, one writing recently to the Society of Friends of the Moslems, an organization that is centralizing interest in the Moslems, and from whose newsletters several quotations in this article are taken, wrote as follows:

"Anking, Anhwei. This city is well populated with Moslems. Most of them are quite poor; they work as coolies. Some of them run large shops. They seldom send their children to our Mission Schools. They have only primary schools of their own. The hospital is constantly visited by Mohammedan families. They like to read the Bible . . . They think is it impolite to sing out God's name."

Space will not permit of quotation from all the reports showing how, as the messengers of Christ press on to out-of-the-way parts of Chinese domains, they discover new phases of this extensive religion. Here is one from Lias-Ing, Manchuria, and another from the Tibetan Marches of West Szechuan. This one tells of Moslem traders who ply between Lhassa and Ko-ko-nor. Another describes the settlements of Moslems in the northwest neck of Kansu and the thousands who wash for gold in Northeast Tibet. Even from Qazue-land of Sinkiang one of the brave missionary band there writes of the needs of these and other Moslem peoples.

Converted Moslems such as Bishop Koo of Szechuan have become stalwart leaders in the churches of China. An item from the report of the Central Literature Committee for Moslems, Cairo, is entitled, "A Martyrdom in Eastern Turkestan". Then follows an article from which I quote two sentences. This young Moslem had renounced Islam openly and thus died for his Christian faith:

"The boy's arms were unbound and he knelt with hands together in prayer. J—says that his eyes shone like stars and his face was filled with joy . . . . J—asks for special prayer for the small groups of young Christian men still living in Turkestan and true to their Lord."

In Honan a missionary writes encouragingly of a Moslem home in which "all the family and many of the neighbors declare that they want to repent and believe in a God who hears and answers prayer." From widely separated parts of Kansu Province come the records of the battle against the powers of darkness. One Moslem in the provincial capital suffered unusual kinds of persecution after he took his stand as a Christian. Another to the northeast of Kansu "definitely accepted the Lord Jesus Christ as his own personal Saviour." From Ko-ko-nor Province a missionary of the China Inland Mission in a private letter to the writer reported how a certain young Moslem, because of his stand as a Christian, had to flee with his wife from their home city. I quote just a line or two:

"Your friend and his wife had to leave . . . she choosing to go with him as she also believes. . . . The wife's father and brother overtook them and bound him, but he got away in the night. She is taken back against her will and the Ahong will pronounce a divorce later for her to be given to another man."

A definite challenge faces the Christian forces in a large part of China today. The Islamic communities from mosque and minaret continue almost unchallenged to proclaim a creed and teaching that are a denial of the essential teachings of the Christian faith. Because of this, every missionary society, every Christian church in whose area there are Moslems should face this humanly impossible

task with the note of confidence—"With God all things are possible." Islam and the Llamaism of Tibet and the borderlands are adamantine. Now on mission fields, the ones and the twos are being won; may the effort be made today for a greater harvest.

As a closing word, open with me that graphic record by the famous "Three"—the Misses French and Cable—published last year, entitled "A Desert Journey." Opportunity had been given them of visiting an earnest, lonely, sorrowing, joyful ex-Moslem Christian; earnest, because of his clear-cut break with Islam and his sufferings, lonely because of separation from home and relatives, sorrowing because of the recent loss of two of their three small children, and yet withal joyful because of these missionaries "who wept with him in his sorrow and strengthened his hands in God."

Read their own words and let this lonely soul prove a silent muezzin calling to prayer every Christian who heeds:

"For miles as we drove over the desert, we saw him still standing on that high earthen mound . . . silhouetted against the clear desert sky—severed from all earthly ties by the demands of his faith."

London, Ontario GEORGE K. HARRIS.

CURRENT TOPICS

Lawrence of Arabia

Mr. H. A. R. Philby, writing in the *Review of Reviews* (London), speaks of the career of Lawrence and interprets the reason of his failure as follows:

"'Lawrence of Arabia' has followed King Feisal to the grave. A motor-cycle accident in the one case, heart failure in the other, brought premature death to the two protagonists of 'Revolt in the Desert.'

"Feisal attained the age of fifty, Lawrence was five years younger. Both men lived much longer than the cause they sponsored. That cause was the foundation on the ruins of the Turkish Empire of an Arab kingdom under the rule of the House of Hussein, incorporating the present territories of Syria, Palestine, Transjordan, Iraq and the Hejaz. It foundered in the storms which accompanied the making of the Peace Treaties at Paris and Versailles, and was irreparably lost when the French army entered Damascus.

"To blame either Lawrence or Feisal for this outcome would be as absurd as to give them sole credit for the collapse of Turkey. But it is now evident that Lawrence miscalculated the intricate play of world interests in the Middle East, and that he even misjudged the balance of power in the Arabian peninsula itself. It may be said in extenuation that he had neither the time nor the opportunity to form a more balanced view.

"He was sent to Arabia to perform a concrete task and performed it to perfection. But the surprising success of his operations and the brilliance of his personality lent a false glow to the material he had at hand. He was himself certainly deceived as to the permanence of his achievement. On the strength of his feat and, no doubt, on the strength of his advice, the British Government was forced in Arabia into a false position in which it remained until Ibn Sa'ud, by his descent on the Hejaz, put an end to illusions . . . It was from the interior, known only to a handful of Europeans, and intimately known to still fewer, that the decisive development in modern Arabian history was to take place. The dominant figure in contemporary Arabia is not Lawrence, still less Feisal, but Ibn Sa'ud."

Marvelous Hadhramaut

Our Quarterly has called attention once and again to recent books of travel on this part of Arabia. Some months ago the press reported that Miss Freya Stark, who was touring in Hadhramaut, was serious-

ly ill and had to be sent back to Aden by aeroplane. We learn from the *Geographical Journal* of the kindness she received and incidentally from her and from another traveller we gain an insight into the civilization that has penetrated this part of the world. Miss Stark's diary speaks of "most interesting places besides Shabwa, and everybody most kind and friendly." And later, in a letter dated February 12 from Wadi Du'an: "I have got so far much slower than I intended, because I landed in an epidemic of measles and went down with them in Wadi Du'an. . . . They were so kind to me and luckily my constitution is strong: as soon as the worst was over, I rode up the Wadi to Hajarain and then the Al Kaf brothers sent a car and we came in two days up here in this most fantastic valley in the world. It is worth taking a lot of trouble to see it, and I am hoping to have time to do so while I convalesce. At present I am in bed in their guest-house and very comfortable, all beautifully clean, pure water, a swimming-pool if I am fit to use it; and the pure untouched middle ages all round."

Mr. W. H. Ingrams, whose article on Hadhramaut house-building appeared in last month's *Journal* describes how he and his wife arrived by car to stay with one of the rich landowners of the district. "We hooted outside the gate at a quarter to eight. It was opened and we drove to a palace decorated with flags and illuminated all over with electric light. Inside this marvel a perfectly good Egyptian butler—in European clothes—led us to the bedroom (two brass beds with pink *crêpe-de-chine pillows*) and then to the bathroom. There was a marble bath in one corner, proper wash-basin with running water, shower-baths, and, wonder of wonders, a real 'pull and let go.' An amazing set of pink enamel brushes and combs was produced, and I was asked what kind of hair-wash I would like! I began to feel distinctly out of place without my tails! . . . English carpets and masses of gilt mirrors, chandeliers, and *argentiers* full of marmalade dishes, etc. Electric fans and iced drinks and telephones finished me off and I began to feel it would have disappeared like Aladdin's palace by morning. However we woke up to the butler producing tea in the morning, were put into a car and driven to the family swimming-bath, about 30 feet long, and every luxury like changing-rooms, divans, etc., all round. And yet . . . you can watch a battle almost every morning outside the city walls and if you are a local you can't drive 5 miles without an escort in your car."

Radical Changes in Turkey

A correspondent in *The Christian East* writes from Istanbul as follows:

"I have it on several hands that early on the agenda of the new Parliament is the transference of the weekly day of rest from Friday to Sunday. It is clear that primarily this is a change, when it comes about, owing to commercial and not to religious considerations. Money and time are lost on the Continental Bourse by Constantinople being closed on Fridays. At the same time the change is working to the advantage of the Christian and is yet another blow to the Moslem. However hard it may be for Christians in Turkey today, their position is in no way so difficult or distressing as that of Islam.

It is hard to gauge the Moslem feeling here, or the attitude of the average Turk to the old religion, but outwardly at least, Islam is crumbling. It must be remembered the Muezzins are forbidden in Turkey to call to prayer from the minarets in Arabic; it must be in Turkish. The call seems to have no general response. While in the Grand Bazaar the other day at mid-day, I saw no response to the call to prayer, although the place was crowded, and the old imam's voice, breaking on a top note, called forth mocking and laughter.

"On February 1st, Ayia Sofia was re-opened after a short period as a museum, *i.e.*, the carpets were removed from the pavement in the main body of the building, and nobody could attend public services there. Later the great discs bearing the names of the first four Khalifs and other like decorations of a Moslem character were removed. Most people agree that the old atmosphere has gone, and that it now shares in the cold neutrality of the museum. It is rumoured that the glorious mosque of the Sultan Achmed, the one nearest Ayia Sofia, is to be turned into a public library. One feels that the restoration of Ayia Sofia to the purposes for which it was built is farther away than ever. The uncovering and restoration of the mosaics is to be continued this summer under Mr. Whittemore, the American archæologist. Excavations are taking place in the courtyard of Ayia Sofia, and pre-Justinian material is being unearthed."

Sheikh Zacharias of Ethiopia

In the 1890's there lived at Sokota in the province of Waag of northern Abyssinia or Ethiopia a certain Mohammedan Sheikh Zacharias. Through some Providence an Arabic Bible came into his hands and the Holy Spirit so applied and blessed the reading of it to his heart that he yielded his heart to the Lord Jesus Christ and was soundly converted.

His was no mere nominal conversion; he became an active soul-winning Christian. Almost at once he was forced to a real decision. In Waag as in most of northern Ethiopia the Coptic Ethiopian church is quite strong. Its priests are numbered by the thousands but there is very little life. The Word of Life is obscured by much chaff and formalism; fasts and ceremonies without number, the worship of saints and angels and of Mary almost hide our Blessed Lord from being seen. Should he (Zacharias) join this church which seemed to him so different from the simplicity of the Gospel which God had used in his conversion? Or should he be a Bible Christian, simply following the Book as the Holy Spirit revealed it to him?

He decided to follow God's Word at whatever cost to himself. The result of this decision was a lonely walk for this true servant, for both Coptic Christians and Mohammedans thus became his enemies; but he went forward with God, and God honored his faithful servant's decision and faith, and hundreds if not thousands of Mohemmedans in northern Ethiopia turned to Christ. Greatly persecuted, they still carried on.

A writ of tolerance which gave them a certain amount of freedom was given to Sheikh Zacharias by the emperor Menelik, which was careful not to recognise them as Christians but which

stated that the said Zacharias had confuted all his Mohammedan accusers and had proved from the Koran that Mohammedans should believe that Jesus was the Son of God and that Zacharias and his followers should not be molested.

This decree gave a certain amount of relief but the persecutors found ways of getting around it. In course of time Zacharias died and the little communities of Christians founded by Zacharias were faithful under great opposition.

In 1927 the author of these lines was in Addis Ababa. The George Memorial Building of the Tafari Makoven hospital had just been erected and opened. One never-to-be-forgotten day, a young man appeared at the hospital, announcing himself as Yusef, the successor of Sheikh Zacharias, and told the following story:

Since the death of Zacharias there had been great persecution. When the fires flamed too strongly against them they met for prayer and things became better. There were many small groups of believers in many towns of northern Abyssinia. At this particular time they were having a very hard time and he had come to Addis Ababa to see what he could do, but the governor of their province had taken bribes against them to give their persecutors free rein, and as they were humble folk they were unable to see him or the Regent, Ras Tafari (now Emperor Heile Selassie) but they felt that if they could only get to see the latter, His Majesty would help them. He (Yusef) had come to Dr. Lambie to see if he could do anything. They had heard of the arrival of Dr. Lambie and the missionaries and had hopes that some would come to their assistance but none had come. The writer promised to make an attempt to help them.

A few days later the Regent was to dine with him, together with His Excellency Charles Bentinck, the newly appointed British Minister to Addis Ababa, an eminent Christian diplomat. Yusef was advised to be on hand.

His Majesty came with perhaps two thousand men, who of course remained outside. During the dinner hour Christian subjects and the Bible were discussed; the subject which seemed to arouse special interest was, Shall we know our loved ones in Heaven? His Majesty is, we feel sure, a Christian man.

After dinner, while sipping our after dinner coffee, we asked His Majesty if he would kindly consent to see a young man. He agreed and Joseph or Yusef was shown in. In a few words he told his story and exhibited the writ of tolerance given to Sheikh Zacharias by Menelik.

"Your Majesty, these men may not be Christians of your kind or of my kind but I believe them to be real Christians, and if you could help them I believe God would bless you."

"I can and I will", was the terse reply. A royal chamberlain was summoned, a few commands given, with the result that after a few days Yusef was sent on his way rejoicing and orders were given afresh that these Christian communities were not to be molested. We had at the time a large supply of free Christian literature (in Arabic) supplied by the Nile Mission Press and we gave Yusef all we had.

For some time things went better with the little groups, but no missionaries went to help them, as Yusef had begged. Then again

the fires of persecution blazed up and one night Yusef while returning from a meeting was shot and killed, according to reports we received. He paid the price and joined the army of those martyred for the sake of the Lord Jesus.

Since then, grievous wolves have come and wrought havoc so that the glorious work bids fair to be extinguished.

Early in 1935 the writer and his wife and Miss L. Blair of Canada visited Sokota. It was a long hard journey which cannot be told of here. We met the governor, a blind old man, and God seemed to draw his heart towards us; he wants us to open work there. It is about five days farther north than Lalibela, our northernmost station.

Addis Ababa, Abyssinia. T. A. Lambie, M. D.

Communists and Moslems in Sinkiang

We learn from *The Living Age* of the penetration of communistic influence throughout Northwest China:

Soviet economic penetration continues apace in Sin-Kiang Province, or Chinese Eastern Turkestan, which is surrounded by Tibet, Kashmir, China, and several Soviet republics. General Sheng Shih-tsai, who is reputed to have received money and arms from Russia, dominates this enormous territory of 640,000 square miles, which possesses immense but unsurveyed mineral reserves. Supported by Chinese troops, who were allowed to cross Soviet territory with their fighting equipment after they had been routed by the Japanese two and three years ago, General Sheng drove out General Ma Ching-yin, who had received arms from England and money from Japan but who is now being held by the Soviet authorities. Sheng owes his success chiefly to economic and geographic factors. In 1930 the Russians completed the Turksib railway and brought Sin-Kiang into their sphere of influence by providing an outlet for its produce along a line that joins the Trans-Siberian at Novosibirsk, a typical boom town whose population has increased from 75,000 to 150,000 in ten years. Today it is rumored in Moscow that a $2,000,000 loan has been arranged for the Sin-Kiang Government to pay for two shorter lines leading to the Turksib. The Russians also point out that if a railway were built straight across Sin-Kiang running east and west, it would meet the Chinese line now under construction in Shensi Province and thus cut in half the present ten-day trip from Asia to Europe along the Trans-Siberian. It goes without saying that both the Japanese and British Foreign Offices are opposing this extension of Soviet influence, the Japanese because they hope to draw Sin-Kiang into the field of influence they are establishing in Mongolia, the British because it lies uncomfortably close to India.

Walter Bosshard, an experienced German correspondent who has traveled the length and breadth of Asia, gives some more intimate, first-hand details about the struggle for Sin-Kiang. General Ma Ching-yin, the descendant of an old military family from Kansu Province, took on as his adviser an idealistic Turkish advocate of Pan-Islam. The Japanese then tried to take the Pan-Islam movement under their wing and organized a Pan-Islam Conference in Tokyo, which several of their leading politicians addressed and en-

dorsed with a view to establishing a number of pseudo-independent Moslem states in Central Asia, similar to Manchukuo in the East. The Moslems, distrusting Great Britain and knowing that the Soviet Union is the bitter foe of religion in all of its forms, welcomed the assistance that the Japanese offered, but it was Russia not Britain that finally defeated Ma Ching-yin. Nevertheless, the Japanese continue to ship propaganda literature written in native dialect to Sin-Kiang, and members of the Japanese general staff, dressed in Chinese clothes with copies of the Koran in their pockets, mingle among the natives, warning them of the Bolshevist peril. England, on the other hand, occupies a purely defensive position. Many pilgrims cross Indian territory as they make the pilgrimage from Turkestan to Mecca and exert a considerable influence on the Indian Moslems.

Settlement of the Assyrians

A solution has at last been found for the settlement outside Iraq of the Assyrian community who, since the world war, have lived in the neighborhood of Mosul.

The history of this ancient Christian remnant has been a tragic one, and has interested particularly the Christians of the Western world, who have felt that something must be done for the protection of these people. The problem became more acute when certain misunderstandings arose between the Assyrian and Iraq communities after the United Kingdom relinquished the mandate. The Council of the League of Nations decided that the best solution of the problem lay in removing the Assyrian community—numbering about 20,000—to some territory outside that country. Only about 10,000 Assyrians, however, expressed a desire to establish themselves in another place.

A Committee of the Council was appointed to find a suitable place for this community. Committees of investigation were sent, first to Brazil, and later to British Guiana, but in both places it was found that the removal of such a large community to territory which differed vastly from their original habitat would be an unsatisfactory and perhaps a risky undertaking.

Quite recently, therefore, the Council Committee approached the French Government, as Mandatory for Syria, with a view to settling a large portion of the Assyrians near the northeast corner of that territory. This seemed the better solution, in view of the fact that the removal would not entail such a long distance, and at the same time the climatic and topographical conditions would be more similar to those to which the Assyrians had always been accustomed. The French Government was naturally hesitant in agreeing to this request, particularly as they were governing the territory on behalf of the League and were obliged to take into account possible difficulties which might arise in Syria itself if the Assyrians were settled there. The elements composing the majority of the Syrian population, it was said, were opposed to the admission into Syrian territory of foreign minorities. Moreover, the mandate, while defining the guarantees to be assured to all natives, contains no provision regarding the admission of foreign nationals. The French Government, however, stated that, having been entrusted in Syria with a

mandate, the terms of which had been defined by the League of Nations and for which that Government is responsible to the Council, it was for the latter body to assume the responsibility after all aspects of the problem had been taken into account.

This being understood, the French Government explained to the Council the conditions in several different regions of Northeast Syria, where a given number of the Assyrians might be established.

Considerable areas, it would seem, are suitable for such settlement, provided irrigation schemes are utilized. The French Government also stipulated that the cost of settling the Assyrians in this territory could not be borne either by the local government or by the French Government as Mandatory.

The Council decided to accept the proposal of its Committee to establish a considerable portion of the Assyrian community in this territory, and decided to send the chairman of the Council Committee, the Spanish representative, M. López Oliván, to Iraq, in order to work out a detailed plan with the authorities at both places for the settlement project.

Thus, it would seem, a satisfactory solution will shortly be found to a problem which for many months has remained unsolved.

An Explanation

Challenged by a friendly correspondent in regard to certain statements of an article written by him for THE MOSLEM WORLD (1929, vol. 19, p. 115) statements which seemed to reflect discredit upon a German Jesuit missionary in the Philippine Islands, Dr. Laubach, the author of the article, disclaims any such meaning inferred from his words and states that he had no wish to intimate that the actions of the Jesuit in question were not entirely honorable in the affair concerned.

—EDITOR.

ORIENTAL BOOKS AT A BARGAIN

A retired missionary would like to sell a complete set of THE MOSLEM WORLD (bound in buckram); Goldziher's *Muhammedanische Studien*; Fleischer's *Kleinere Schriften*; Brockelmann's *Arabische Litteratur* (2 Volumes); Fluegel's *Fihrist*; Nassau Lee's *Keshshāf*; Quatremère's Prolégomènes d'Ebn *Khaldoun*; and several other important texts. Address W., in care of THE MOSLEM WORLD, 156 Fifth Avenue, New York, N. Y., making an offer or asking price.

BOOK REVIEWS

The Tragedy of the Assyrians. By Lieutenant Colonel R. S. Stafford, D. S. O., M. C. George Allen and Unwin, Ltd., London. pp. 235. 8s. 6d.

This book is the story of the plight of the Assyrian Christians of Eastern Turkey and Western Persia as the result of the World War. Before the war these Assyrian Christians constituted a contented community living in part in the deep valleys of Eastern Turkey and in part in the cities and villages in the fertile plains around Lake Urumia. The nation numbered probably between one hundred and one hundred and fifty thousand people and were industrious, thrifty and devoted to their national spirit and tradition. They represented a remnant of one of the oldest Christian churches and often went by the name of Nestorians as a result of their doctrinal lineage. Fruitful missions have been carried on among them by the American Presbyterian Mission and by the Mission of the Archbishop of Canterbury and by a less effective Roman Catholic Mission. Not long before the War the Russian Church also entered the field with the result of influencing very deeply all the sections of the Assyrians except the strong evangelical group.

When the War broke out, under assurances from Russia and Great Britain, the Assyrians were enlisted on the side of the Allies. When the Russian Government broke down and Great Britain was unable to come to their assistance the whole nation fled southward to Hamadan and thence were removed for the most part to Mesopotamia, where after the War they were left a broken fragment, with all the hopes destroyed which had been encouraged by the Allies.

Colonel Stafford has given in this little book a careful, trustworthy and sympathetic account of the whole tragedy, ending with the unwise actions of the Assyrian refugees in Iraq and the atrocious massacres by the Iraqi army. Colonel Stafford was administrative Inspector in the Ministry of Interior in Iraq from 1927 to the end of 1933 and writes with full authentic knowledge of what took place in these years and of the lamentable occurrences of 1933. The story which he tells is heart-breaking. His final conclusion is that the only possible solution is the removal of the Assyrians to a new home, such as was first proposed and then found impracticable in Brazil, and such as has now been proposed in British Guiana or in Syria. He estimates that the total cost of the settlement of 20,000 Assyrians in Brazil would have been at least three million dollars. Whether this plan will be feasible and whether the League of Nations and Great Britain and Iraq will supply the funds are questions still undetermined, but civilization, and especially Great Britain, whose conscience feels the burden of the matter, owes it to humanity to do whatever needs to be done to salvage this remnant of a people

who no doubt have made their mistakes as all nations have, but who have suffered in a measure beyond that of any other people, unless it be the Armenians. One would think that there could be no more appealing object than this, the preservation of a sorrowful and suffering people, to be taken up by one of our Foundations, or by some man of wealth who would find in the saving of a people's life an object of beneficence surpassing any other.

New York City. ROBERT E. SPEER.

Christian Realities. Addresses on Christian Life and Experience. By Robert E. Speer, D.D., LL.D. Fleming H. Revell Co., New York. pp. 258. $2.50.

These seventeen occasional addresses deal with the present-day meaning of Christianity as it concerns the individual, the Church and world-wide Missions, with the chief emphasis on the individual Christian. Each address deals with a large, vital subject in a large, vital way, developing a broad thesis by using the results of wide reading, careful observation and personal meditation. For example, the fourth chapter deals with "The Perils of Being a Christian".

The discussion throughout is positive rather than controversial, and the spirit is that of "sweet reasonableness", but still Dr. Speer expresses his opinions frankly and strongly. For example, in discussing "The Meaning of the Gospel", he says, "I do not believe that there can be any adequate development of personality or any sure sanction of personal liberty without the right of private property" (p. 165). While he is by no means a pacifist he rejects "the old and fallacious defenses of the whole armament idea"—both on the basis of the Gospels and of common sense" (p. 167).

Dr. Speer's few conservative critics will call attention to some things which he does not say; they will point out his characteristic emphasis on the Resurrection rather than on the Atonement and his equally characteristic habit of quoting freely from all sorts of unorthodox authors. But the vast majority of evangelical believers will welcome such strong, sane, timely interpretations of the New Testament faith as it concerns the Christian life today and the Christian hope for tomorrow.

In the spoken form these addresses must have been doubly effective. Now that they appear in print they afford still another series of object lessons showing why Dr. Speer is probably the most esteemed and beloved leader in the life and the thinking of the Presbyterian Churches in America.

ANDREW W. BLACKWOOD.

A History of Religions. By Denis Saurat. Jonathan Cape, London, 1934. pp. 319. 12s. 6d.

There is no question of the erudition and industry of the author of this book. It is a popular work and has slight scientific value. The book starts well, but after a discussion of mana, taboo, magic, totemism, spirits, spiritualism, gods, and myths, the conclusion is reached that little or no explanation can be obtained from the study of the "savages." On page 40, however, he notes the idea of the One Supreme God here and there among the "savages." In this connection it would have been well for the author to have consulted the works by Dr. P. Wilhelm Schmidt.

In a work bearing this title the reader expects to find at least an impartial and objective presentation, but frequently this is sadly absent. A supercilious and flippant attitude does not necessarily impart to a book a scientific touch. Saurat refers (110) to "a small inconsiderable god, Yahveh by name"; on the following page, after referring to "the innumerable and real gods" of the old world, he concludes: "Our modern world, which does not really believe in the gods, either in its lowest or in its highest modes of thinking, has only run half that course as yet." On page 130 he writes: "If only you are subtle enough in your mind, you can justify the Trinity, the Incarnation, the Redemption, and make your adversaries look fools." It is hard to understand his statement on page 147: "Mankind will take eighteen centuries at least to reach once more the intellectual level of the centuries before the Christian era." He refers (182) to the Talmud and Jewish commentaries as "this highly specialized form of sport." While he says (210) that nothing so divine as the Word of Christ has ever before or since come to mankind, he refers to "the tale of the Virgin Birth" (249), to "another sort of devil" who inspired Arnold of Brescia (232), and to those who nowadays believe in predestination as being "looked upon as savages by the man in the street" (242). In his discussion of the growth of Christian doctrine, he writes (221): "Christ himself was not properly attended to until the Council of Chalcedon."

In the chapter on Israel many quotations are cited from the Old Testament. In many cases he could have condensed the thought into his own words and made mere reference to the passages. In most cases his exegesis is very superficial. He maintains that "Yahveh can advise his people to steal" (158) and quotes Exodus 3:21-22 from the Authorized Version, but his statement, which apparently is based upon the word *borrow,* may be weakened by the rendering *ask* of the Revised, Jewish and Chicago Versions as well as that of Moffatt. Speaking of Hosea (166), he says that he "had a strange adventure, which to our sophisticated minds, seems comic." He maintains (214): "The spiritual values brought by Jesus were put by Paul into strict conjunction with the fantastic magical operations of primitive mankind."

If Professor Saurat had kept to his task, made less subjective observations, and covered less range, the book would have much more value. The chapter on Egypt is clear and informing, but that on Greece is very unsatisfactory; to our disappointment, the religion of the Romans is dismissed with less than four pages. Here he lacks a serious sense of proportion. Thus he devotes nine pages to the Cabala. He attempts too much in including the Church Fathers and philosophers, whose contributions cannot be treated in brief paragraphs or sentences; in many instances such a procedure has resulted in giving us merely a catalogue of names. He skips over the Reformation in two and a half pages, but here he finds sufficient opportunity to call Luther "intolerant", Calvin "a monster of intolerance", and Protestantism "an unimportant episode in the history of Christianity."

It seems that he underestimates the Moslem centres of learning at Baghdad and in Spain under the Caliphate, when he refers to the Moslems as "microbe carriers" in their contributions. As in most

of the chapters, the section on Islam is superficial. Shiaism is dismissed in a little more than one page, while Ali and Husain are called "insignificant characters, of whom little is known." The chapters on Hinduism and Buddhism leave much to be desired. Karma is discussed in five lines, but he does not mention that it is a cosmic law that works as unerringly and impersonally as any physical law.

A bibliography should have been appended; a number of books have been referred to in the footnotes, but many important works apparently have not been consulted. The student must use other books in connection with this work if he wishes to have an introduction to the history of religions.

Princeton Theological Seminary HENRY S. GEHMAN.

A Student's Philosophy of Religion. By William Kelley Wright. Revised Edition. New York: The Macmillan Company, 1935. pp. 566. Price, $3.

This is a new edition of a text book intended for undergraduates as an introduction to the subject. It is an outgrowth of lectures given at Cornell University, 1913-1916. The author is Professor of Philosophy at Dartmouth College, and his aim apparently is to secure from students a general knowledge of the field of religion which is not only tolerant of other faiths but wholly sympathetic. No one can question such an aim, but one need not agree with the method of reaching it or the premises that underlie the conclusions.

The first part of the book deals with Religion and the Conservation of Values; the second part with Religion and Personality; and the third with Religion and Reality. The first division contains a description of the leading ethnic faiths and the evolution of these religions from primitive religion. Judaism and Christianity are included in this category. It is astonishing that in the first edition the author entirely omitted Islam and the religions of China. In the present edition we have two concluding chapters printed as an appendix, on the Development of Religion in China and on Mohammedanism. The latter chapter shows signs of haste in preparation and is full of typographical and factual errors. The character of Mohammed is idealized; the condition of womanhood in pre-Islamic Arabia was not as stated; it is not true that "most Mohammedans in all ages have had only one wife"; nor that Mohammed the Prophet "claimed no special comforts or privileges for himself." The division of the spoils and his privileges of marriage flatly contradict such a statement. It is also a mistake to say that "the Arab tribes had no doubt of Mohammed's good faith and that he left them united in one creed". This task was accomplished by Mohammed's successors. The month of Ramadan was not instituted "in commemoration of the Hegira". Lastly, we may note that the readers of THE MOSLEM WORLD (remembering the article by Dr. Mylrea) will be astonished to hear that "societies for the prevention of cruelty to animals are not needed in purely Moslem countries".

Every chapter is supplied with a select bibliography, and the writer uses an excellent style. The standpoint of the whole discussion, however, is based on the author's own opinions, which are far removed from orthodox Christianity. He believes that God "is finite. He is in the first place limited by the laws of logic and

physical possibility. He is limited by the material world, evolving in time, which He did not create, but in which He has His environment, and has caused the higher levels of Life and human Persons to emerge. Like any artist, God must use in His work whatever materials are available, and while He is restricted by the capacity of these materials to assume the forms which He imparts to them, He has made possible within terrestrial evolution the emergence of Jesus and other great and good men, and the progress of humanity toward higher ideals. His power is evidently very great,—beyond our comprehension." (p. 399).

The author's attitude toward Christianity is given in the following paragraph:

"But is Christianity ultimately *true*? In a strictly metaphysical sense, the author supposes that it must be said that no religion can claim ultimate truth. All try to express by means of symbols what is infinite and unknowable, as well as what is knowable, but has not yet become scientific knowledge. But the symbols of Christianity have proved their adaptability to twenty centuries of more varying conditions than ever confronted any other religion (except the Jewish), and they have grown and become enriched in the process. It seems safe to conclude, therefore, that Christianity, which symbolizes more truth for more races and more environments than any other, is the closest approximation to absolute truth which can be attained by the mind of man through the instrumentality of a religion." Z.

The Holy Quran. English translation and commentary. (With Arabic Text). By A. Yusuf 'Ali. Part I. Lahore. Shaikh Muhammad Ashraf. pp. 56. Price, 1 rupee or 1s. 6d.

This is Part I of a new translation to be completed in thirty parts. The author appears to have a good knowledge of the English language and of Arabic. He has also consulted the leading commentaries, lexicons, and encyclopedias, including western authorities on the Koran text, such as Nöldeke.

The preface to the work is unfortunately so egotistic that it repels where it might attract the reader. On the first page there are twenty-four personal pronouns in the first singular, and the author claims that he has explored "western lands, western manners, and the depths of western thought to an extent which has rarely fallen to the lot of an eastern mortal".

The Arabic text is printed from photographic blocks and the calligraphy is excellent. The account given of the various Koran commentaries on which this translation is based inspires confidence. There is also a rather incomplete account of translations of the Koran in the various European languages as well as the languages of India. Like other Moslem translators, Yusuf 'Ali severely criticizes the English translations of Sale, Rodwell, and Palmer. He is more merciful toward the translations of the Ahmadiya sect and the latest translations of Sarwar and Marmaduke Pickthall.

A long introduction in blank verse preceding the Arabic text and translation has no particular merit. The translation itself is not always literal, and glosses over portions of the text to make it more acceptable. Some of the renderings, however, are exceedingly happy,

and generally speaking it is an improvement on the earlier translations by Indian Moslems. For example, Sura 2:19:

"Or another similitude
Is that of a rain-laden cloud
From the sky: in it are zones
Of darkness, and thunder and lightning:
They press their fingers in their ears
To keep out the stunning thunder-clap,
The while they are in terror of death.
But God is ever round
The rejecters of Faith!"

The text is printed in two columns, and at the bottom of the page there are copious notes with references to the Scriptures and the commentaries. Z.

Wörterbuch des Palästinischen Arabisch—Deutsch-Arabisch. By Leonhard Bauer, Syrian Orphanage, Jerusalem; Wallmann, Leipzig, 1933. pp. xvi+432. 9 RM.

This dictionary of Palestinian Arabic, while of pocket size, contains over 20,000 words and is more extensive than its modest form would imply. The Arabic words, which are written phonetically in transcription, represent primarily the language of Jerusalem, but Bauer includes also the vocabulary of the Bedouins and the *fellahin* and extends his selection of words as far north as the Lebanons. In spite of the diminutive size of the book, it is amazing what a wealth of detail is found under words like *stone, basket, plough, bread, fish,* etc. Fifteen pages are devoted to Arabic idioms, conversational material, and proper names. This dictionary is of great value both to the traveller and to the philologist.

HENRY S. GEHMAN.

Kalimat Sawā'. By the Rev. Alfred Nielsen. Beirūt, 1934. pp. 193.

This is the correspondence between the Rev. Alfred Nielsen and a number of educated Moslems in Palestine. The initiative was taken by Mr. Nielsen in order to familiarize the educated Moslems with the Christian point of view and consequently promote tolerance and the free exchange of opinions relative to Christianity and Islam. The reader is impressed by the deep abyss which separates the two points of view and by their diametrically opposite orientation. Therefore, in spite of the sincerity of the writer and his earnest desire to promote understanding and goodwill—the necessary prerequisites of religious tolerance—the correspondence has not proved successful. Furthermore, this new method of approach is possible only to men like Mr. Nielsen, whose saintly life has won him the respect and the love of many Moslems. In the hands of a less capable man this method might breed controversy rather than tolerance and lead to undesirable entanglements. X.

Muhammed als Religionsstifter. von Prof. Karl Ahrens. Leipzig: Deutsche Morgenländische Gesellschaft, 1935. pp. 216. RM 12.

There seems to be no limit to the output of the German press on Islam and the Orient. The present work is by a professor at

Plön in Holstein. In his critical study of Mohammed as founder of Islam the author, following a brief introduction, analyzes his subject logically and critically into three periods of Mohammed's life, first as prophet, then as teacher, and finally as law-giver. The last division refers to the Medina period. Contrary to the recent theory of Dr. Torrey, he holds that Christian influences were far more important in the life of the Prophet than were Jewish. At the outset of his discussion he holds that Mohammed was able to read and write, basing his arguments on Suras 29:47 and 25:6. The work is well documented and there are numerous references to Tor Andrae, Goldziher, and Nöldeke. His conclusion we give in his own words. Mohammed triumphed not as prophet or teacher but as political law giver.

"So hat sich die Islamisierung dieser Länder nur sehr langsam und unter Aufnahme mancher christlicher Einflüsse auf Anschauungen und Einrichtungen vollzogen und ist bis auf den heutigen Tag unvollständig geblieben. In den allermeisten Fällen erfolgte der Übertritt zum Islam sicher deswegen, weil mit der Zeit den Christen mit zunehmender Rücksichtlosigkeit gezeigt wurde, *dass sie doch nur Staatsbürger zweiter Klasse seien.* Wirkliche Überzeugung von einer religiösen Überlegenheit des Islams wird nur in den wenigsten Fällen der Grund zum Übertritt gewesen sein, so viel auch von derartigen erbaulichen Auftritten bei muhammedanischen Schriftstellern zu lesen ist."

These "second-class citizens," however, are still to be heard from, and a revival of Oriental Christianity is not impossible. Z.

The People of the Mosque. An Introduction to the Study of Islam with Special Reference to India. By L. Bevan Jones. London: Student Christian Movement Press. Second edition. pp. 327. 5 shillings.

We welcome this clear and attractive work on the rise and expansion of Islam, its creed, its worship, its observances, its sects, and its contact with vital Christianity. The book received careful review in July, 1933, in our Quarterly. There has been no change of text, and as a scholarly and detailed study of this religion together with that of the new apologetic it will prove increasingly useful to all who are interested in Mohammedanism. One cannot blame the distinguished author for his almost exclusively Indian viewpoint when we remember that there are 77,000,000 Moslems in India. Worthy of mention is the glossary of Islamic terms and a complete index. Z.

Jews in Palestine. By A. Revusky. New York: The Vanguard Press, 1935. pp. 390. $3.50.

We have here the first complete picture of the actual present status of Jewry in Palestine. The various aspects of the recent economic, political, racial, and social development of the Jews is treated in twenty chapters. Only brief reference is made to the background of Zionism and the Balfour Declaration. The bulk of the volume deals with agriculture, industrial enterprise, commerce and banking, collective farming, education, hygiene, and the relationship of the Jews to the Arab population. According to the writer, the

urge of the Jewish people to build a national home is not due to mere sentiment, but to tragic necessity. Their survival as a nation is at stake. As one reads the chapters one can see the age-long struggle between Esau and Jacob, between the desert-dweller and the cultivator of the soil. The contrast of a typical Arab village with the new settlements at Tel-Aviv and the collective farms is startling. The industrialization of Palestine is proceeding at increasing pace. The Electric Corporation has invested capital of $8,000,000 and the Dead Sea Concession has a daily producing capacity of three tons of refined bromide, not to speak of thousands of tons of potash. The problem of Jewish-Arab relations overshadows all others, and we agree with the writer that "without a close cooperation between Jews and Arabs *outside* of Palestine no lasting peace will ever be achieved in Palestine itself". The volume is well illustrated but the bibliography is meager. Z.

A Pilgrimage to Palestine. By Harry Emerson Fosdick, D.D., London: Student Christian Movement Press. pp. 332. 5 shillings.

We are glad to call attention to this book issued in a new and cheap edition by the Student Christian Movement. The distinguished author spent four months in Egypt, Palestine, and Syria, and has written a remarkable book. With vivid imagination and a poetic mind he is able to convey impressions, to grasp the historic setting, and to give a scholarly and sober interpretation of facts. Overcautious toward the supernatural in the Scriptures, he betrays his modern mind. Jesus is always "The Master" and seldom or never the Lord of all and Son of God.

The plan of the book is unique. After two introductory chapters on the geographical and historical background, the reader follows the Hebrews from Sinai and the giving of the law to the city of David and the homes of the early prophets. Afterwards he journeys with the Master from Nazareth through Galilee to Golgotha. The final chapters deal with Christ and Christianity in Palestine and the future of the land of promise. There are abundant references to the Scriptures. Z.

Clashing Tides of Color. By Lothrop Stoddard, New York: Charles Scribner's Sons. pp. 410. $3.

The author gives a scholarly but pessimistic analysis of present world trends. He again warns the white race to beware of the yellow, black, red, brown, and mixed peoples. The pigmented races have apparently developed economic, political, and religious indigestion as a result of too much western mechanical civilization taken too rapidly. Mr. Stoddard has changed his earlier diagnosis from the major catastrophe predicted fifteen years ago to "a tangled series of local or regional wars, uprisings, and revolutions; not merely between eastern and western peoples, but also between Orientals themselves."

The world integrating forces which are part of the machine civilization and also those inherent in the Christian and non-Christian religions have been minimized or ignored.

R. L. Zwemer.

The Advice of Mwana Kupona upon the Wifely Duty. From the Swahili texts. By Alice Werner and William Hichens. Medstead, Hampshire: The Azania Press. pp. 101.

The Swahili poem of 101 verses, here given with English translation, notes, glossary, and introduction, was written by a Moslem woman two generations ago. It is well known along the East African coast, where it has been preserved by oral transmission. This translation is based on six manuscripts, of one of which a facsimile is given as frontispiece. The poem is didactic, and the best portions of it bear some resemblance to the book of Proverbs. In addition to the usual Moslem virtues inculcated, the wife is told to be strictly obedient to her husband, as her future fate on the day of resurrection will depend on his caprice. Z.

Islam for Beginners. By Murray T. Titus. Lucknow: The Oxworth Book Service, 1935. pp. 69.

This most useful manual by the author of *"Indian Islam"* appears in a second edition, with a special chapter on "Muslim Objections to Christianity". It is interesting to note that the book has already been translated into Gujerati, Hindi, and Urdu. It is intended apparently for the Christian public of India and is written with sympathy. We note on page 27 that the articles of the Moslem creed are not given in the right order, and one might infer from the text that the virgin birth, *through the Holy Spirit,* was accepted by Moslems. A valuable glossary and a brief bibliography make the book the more welcome. Z.

The Yazidis. Past and Present. Being Three Original Texts about Yazidi Doctrines, Customs, and Some Events of their History, with an Autobiography of one of their Contemporary Amirs. By Isma'il Beg Chol. Edited by Costi K. Zurayk. Beirut: American Press, 1934. pp. 136. Arabic text.

The Cancer Problem. By William Seaman Bainbridge. Translated by Yusuf I. K. Hitti and Shakir K. Nassar. Beirut: American Press, 1935. pp. 226. Arabic text.

These two publications are evidence of the growing activity of the American University of Beirut in the production of Oriental studies. The latter volume is of interest only to the medical faculty. The former, as the subtitle indicates, deals with one of the most interesting fossil sects of the Near East.

"Tucked away in the hills of al-Shikhan to the northeast of Mosul, in the almost impregnable fastnesses of Jabal Sinjar, in the isolated districts of Northern Syria, of Anatolia and the Caucasus, this unique sect has for untold generations kept its dogmas and forms of worship concealed from the eyes of a wondering world. It has puzzled a multitude of scholars who have tried to unravel its origins and past history from the intricate meshes of superstition with which they have become entangled."

The Arabic text, preceded by a brief English introduction, consists of three documents. The first is an autobiography of the author, one of the Yazidi Amirs. The second gives an account of the doctrines, and the social and religious customs of the sect, which is invaluable because it comes from an inside source. The third document deals with the events of the last 150 years of Yazidi history.

It tells of the bloody rebellions against the Turkish government and the efforts made to suppress them. The three Arabic texts were edited, not translated, shortly after the untimely death of the author. There is a very full bibliography on the Yezdi sect. Z.

Patriotism Perverted. A discussion of the deeds and the misdeeds of the Armenian Revolutionary Federation, the so-called Dashnagtzoutune. By K. S. Papazian. Boston: Baikar Press, 1934. pp. 79.

The subtitle is a correct index to the contents of this study. The author bases it upon documents in Armenian and on official sources. He has tried to give a fair picture of a turbid movement. In his own words, "the rank and file of this revolutionary society, although deluded and misled, still have patriotism for a motive." The immediate occasion for the publication of the book was the assassination of Archbishop Tourian in New York on December 21, 1933. Z.

Des Monts célestes aux Sables rouges. By Ella Maillart. Paris: Bernard Grasset, 1934. pp. 300+3 maps+32 full pages of illustrations. 18 fr.

In this book we have the records of a recent journey to the land of the crossroads of Asia, to that fascinating region of many races. The author travelled from Moscow to Kirghiz; her wanderings take her to Issyk-Kul and the city of Karakol, the Tien-Shan mountains, and the headwaters of the Jaxartes. Then she turns to Tashkend, Samarcand the incomparable, Bokhara, and Khiva. Finally she traverses the Kizil-Kum and finishes her itinerary at Kazalinsk. The pictures give the reader many interesting sidelights on the life and culture of the region. One page of bibliography is appended to the work. Henry S. Gehman.

La Espiritualidad de Algazel y su Sentido Cristiano. Tomo II. By Miguel Asin Palacios. Madrid y Granada: Publicaciones de las Escuelas de Estudios Arabes, 1935. pp. 565. 25 pesetas.

The first volume of this study by the distinguished Spanish Orientalist appeared last year, but was not noted in our Quarterly. The Professor of Arabic at the University of Madrid is known to English readers through a translation of his study *La Escatologia musmulmana en la Divina Comedia* (London, 1926) in which he compared the legend of the nocturnal journey and ascension of Mohammed with the Divine Comedy of Dante and pointed out the debt of Dante to Ibn Arabi and other mystic writers.

The present work is a study of Ghazali's Ihya. After a brief introduction we have an analyzed translation with comment of the famous chapter on repentance (IV:3-44), gratitude to God, hope and fear, renunciation of the world, surrender to God, and the love of God. At the close of each chapter Professor Miguel Asin Palacios points out the Christian elements in the teaching of the great Moslem theologian. Z.

L'Art décoratif Musulman. By Gabriel-Rousseau. Paris: Marcel Rivière, Éditeur, 1934. pp. 315. 25 francs.

This remarkable little volume with 206 beautiful illustrations covers the entire subject of Moslem art. The author is inspector of

education in Morocco and is also distinguished as an artist and painter. He has written a number of books on the art and architecture of Morocco. In twelve brief chapters we have an accurate, although condensed, account of the characteristic principles in decorative art. The application of these principles in architecture, wood-carving, brass-work, book-binding, embroidery, ceramics, tapestry, and jewelry is shown in successive chapters. The final chapter deals with the unique form of Moslem art, namely, painting and calligraphy. Every chapter is documented by a carefully selected bibliography, and there are frequent references to the well-known work of Migeon in two volumes (Paris, 1907). It is interesting to quote from the preface a statement of Edmond Pottier which shows both the peculiar character and the limitations of Islamic art.

"Le dessin géométrique est à la fois tentant et dangereux pour les peuples dans l'enfance; il est d'une pratique facile et commode, il ne suppose qu'un peu de mémoire et d'ingeniosité dans les combinaisons, il n'exige pas une étude laborieuse du monde extérieur dans son infinie complexité, mais c'est aussi pour ce motif qu'il est stérile à la longue. Les peuples qui s'y sont renfermés exclusivement, comme les Arabes, en ont tiré une science subtile et abstraite, mais ils se sont condamnés à périr par la redite et par la routine, en s'imposant les limites d'un domaine restreint qui prouve seulement la force d'invention de l'esprit humain, et en se privant d'un domaine immense et inépuisable qui est celui de la nature. Les Grecs n'ont pas commis cette faute . . . . " Z.

Die Alkoholfrage und der Islam. Von Friedrich Loy. Berlin: Neuland Verlag, 1934. pp. 24. RM. 75.

This interesting monograph is one of a series of twenty issued by the Blue Cross in behalf of world temperance. Earlier papers dealt with the alcohol-question in relation to various religions, social environment, and the Church. This paper, which is well documented, treats of conditions in Arabia before Islam, of Mohammed's attitude toward wine in the Koran, the later development of Moslem law in regard to intoxicants, and finally the present status of alcohol consumption in the world of Islam.

The paper is too brief to cover so large an area and so long a period. But as an introduction to the subject it is of value. The author is, we believe, mistaken when he alleges that the problem of alcohol in Turkey and in Persia would not exist were it not for Western influences. S. M. Z.

Persia Antica e Moderna. Conferenze tenute a Roma nel Gennaio-Febbraio 1935 in occasione del Millenario della Nascita di Firdusi. By Antonino Pagliaro, Michel-angelo Guidi, Francesco Gabrieli, and Ettore Rossi. Roma: Istituto per l'Oriente, 1935. pp. xiii+97. Price, Lire 12.

This publication consists of four papers in commemoration of the thousandth anniversary of the birth of Firdausi. The first paper is on "Persian Civilization before Islam", the second on "The Contribution of Persia to Moslem Civilization", the third on "Persian Literature", and the last and most interesting one by Pro-

fessor Ettore Rossi on "New Persia under the Present Government". The book contains a beautiful photograph of Shah Riza Pahlavi I, and the writer points out that the development of modern Persia had three phases: the constitutional struggle, 1906-09; the period during the World War, when Persia was in a state of chaos; and the marvelous work inaugurated and still being carried on by the present progressive ruler. S. M. Z.

El Filôsofo Autodidacto. By Ibn Tufayl. Nueva Traducción Espanola por Angel González Palencia. Publicaciones de las Escuelas de Estudios Arabes de Madrid y Granada, 1934. pp. 201. 5 pesetas.

Readers will remember a review of a recent translation of this work in English with notes, which appeared in THE MOSLEM WORLD (July, 1930). The present Spanish translation is by a distinguished Spanish Orientalist who has written a number of works on Islam in Spain and on Arabic folk lore. In his preface he calls attention to the earliest English translation by Edward Pocock (1671) and to other translations in Dutch, German, and Spanish. I find no reference to the recent English work. There is a careful summary and outline. The translation is complete, including the author's original preface. Z.

Zeitschrift der Morgenlaendischen Gesellschaft. Neue Folge, Band 13, Heft 4. Verlag von F. A. Brockhaus, Leipzig.

This number of the *Zeitschrift* contains a lecture by Professor R. Strothmann of Hamburg, given at the Seventh German Orientalist's Day at Bonn on August 31, 1934, concerning the recent history of the Orient in relation to Church History.

In this significant lecture two important ideas are expressed, viz., the struggle between Christianity and Islam has at the present time reached its last stage. Mohammed's struggle against Arabic Christianity has only in our days come to an end, for now Islam has succeeded in displacing Oriental Christianity in the Orient almost without exception. The Christian Arabs in Palestine and the Copts in Egypt, politically at least, have come to terms with the Mohammedan Arabs in their countries. So far, then, the old struggle between the old Oriental and the more westerly form of Christianity is over. Christianity—so Dr. Strothmann thinks—from the beginning has been adjusted to the West. The kind of Christianity more congenial to the East, the notions of the Gnostics, the myths and legends, these were all refused by Western Christianity and took flight in the apocryphal literature of the Gospels, never receiving approbation. G. SIMON.

The Glamour of Egypt. By B. M. W. Jesson. London: Heath Cranton, Limited, 1935. pp. 223. 7/6.

There is no end to books on Egypt. This latest volume is chiefly concerned with ancient Egypt. The glamour of its past history, its monuments, and its ruins are sketched in the form of a traveller's diary. There is scarcely any reference to the people and the religion of present-day Egypt. The photographic illustrations are rather unusual. Z.

SURVEY OF PERIODICALS

By Sue Molleson Foster
Union Theological Seminary Library

I. GENERAL

Fez, Heart of Morocco. Gordon Casserly. (In *The National Geographic Magazine,* Washington, D. C. June, 1935. pp. 663-694).

Delineates modern conditions in a city stabilized by the French but still containing much of its ancient charm and mystery.

From Herat to Kabul. Robert Byron. (In *The Journal of the Royal Central Asian Society,* London. April, 1935. pp. 204-210).

Notes on a trip through northern Afghanistan stressing the architectural treasures seen en route.

A Maghribī Work on Musical Instruments. Henry George Farmer. (In *The Journal of the Royal Asiatic Society,* London. April, 1935. pp. 339-353).

Notice of a manuscript in the Biblioteca Nacional, Madrid, dated 1301 and attributed to al-Shālahi. It debates the question whether it is lawful for a Moslem to listen to music and describes various instruments.

The National Movement in the Turkish Language. (In *The Journal of the Royal Central Asian Society,* London. April, 1935. pp. 240-249).

Discussion by various authorities, Sir Denison Ross in the chair, pro and con the changes being made in the Turkish tongue.

II. ARABIA

The First Crossing of Southwestern Arabia. Hans Helfritz. (In *The Geographical Review,* New York. July, 1935. pp. 395-407).

Tells of a caravan journey made in 1933 between Shehr on the Indian Ocean to Hodeida, during which particular attention was paid to recording the music of the Bedouins phonographically.

III. HISTORY OF ISLAM

Among the Happy Burusho. E. O. Lorimer. (In *Asia,* New York. August, 1935. pp. 487-493).

Describes the manners and customs of the inhabitants of Hunza in the Karakorum region, who are members of a heretical Mohammedan sect known as the Maulais.

AWAKENING ALBANIA. M. D. A. R. von Redlich. (In *World Order,* New York. June, 1935. pp. 85-90).

Historical sketch of ancient Epirus and Illyria, now Albania, an ardently Christian country but frequently dominated by the Turks and subjected to religious persecution while Islam was in power.

MUSLIMS IN POLAND. L. Bohdanovicz. (In *The Islamic Review,* Woking. March, 1935. pp. 94-105; April, 1935. pp. 125-131).

A series of articles dealing with the origin and history of the Lithuanian Tatars who, according to ancient documents, were members of the Golden Horde and were living in considerable numbers near Wilno early in the 14th century.

THE SALAR MUHAMMADANS. Abbott Low Moffat. (In *The Geographical Journal,* London. June, 1935. pp. 525-530).

Account of an expedition to Ketzekung and Changkakung in Kansu Province, China, where the inhabitants are descendants of exiles from Samarkand who reached China about 1370 according to tradition.

IV. KORAN. TRADITIONS. THEOLOGY

QADIANI-ORTHODOX MUSLIM CONTROVERSY. Sir Mohammad Iqbal. (In *The Indian Social Reformer,* Bombay. May 18, 1935. pp. 598-599).

Holds that the Government should not preach tolerance towards a movement which threatens the solidarity of Islam by claiming a new prophethood.

THE QUR-ÁN AND THE ORIENTALISTS. Mozaffar-ud-Din Nadvi. (In *The Islamic Review,* Woking. April, 1935. pp. 140-150).

An effort to refute the statements of various scholars damaging the compilation, sanctity, and originality of the Koran.

V. RELIGIOUS AND SOCIAL LIFE

THE ECONOMIC CRISIS IN MOROCCO. (In *The Journal of the African Society,* London. April, 1935. pp. 201-204).

An acute situation has arisen out of relatively high taxation combined with low prices for agricultural products, furnishing an excellent opportunity for the dissemination of subversive propaganda against the French.

POSITION OF WOMAN IN ISLAM. N. H. Berlas. (In *The Islamic Review,* Woking. May, 1935. pp. 187-198).

Based upon selected quotations from the Qur-an and the Traditions of the Prophet, the state of woman appears exalted.

RAISING THE VEIL. Sarah Fadhel Jamali. (In *Asia,* New York. August, 1935. pp. 494-497).

Despite the alluring charm of the veil and its accompanying *abba,* Mohammedan women are fast discarding them and adopting the free, convenient Western attire.

THE TURKISH WOMAN AT HOME. (In *World Dominion,* London. July, 1935. pp. 257-259).

Much readjustment to changing conditions has been necessary, but the rapid progress made shows the latent ability of the women.

VILLAGE NEEDS AND POSSIBILITIES. Neale S. Alter. (In *The Syria News Quarterly,* Beyrouth. May, 1935. pp. 35-39).

Economic conditions in Syria have been adversely affected by the discovery and manufacture of artificial silk in districts formerly given over to the profitable raising of silkworms.

VI. POLITICAL RELATIONSHIPS

AFGHANISTAN IN 1934. Abdul Qadir Khan. (In *The Journal of the Royal Central Asian Society,* London. April, 1935. pp. 211-220).

Survey of progress for the year, giving information on trade and financial conditions and explaining the entry of Afghanistan into the League of Nations.

BRITAIN AND ARABIA. H. St. J. B. Philby. (In *The Nineteenth Century and After,* London. May, 1935. pp. 574-584).

It is hoped that the existing cordial Anglo-Arab relations will not be disturbed by the necessity of making a new treaty replacing the Treaty of Jidda, ratified in 1927.

CURRENT NATIONALISM IN THE MOSLEM NEAR EAST. E. J. Fisher. (In *The Open Court,* Chicago. April, 1935. pp. 107-124).

The Arab world cannot achieve success until foreign imperialism has been wiped out and Arab union has been consummated.

DEADLOCK IN PALESTINE. C. R. Ashbee. (In *Asia,* New York. August, 1935. pp. 453-457).

The former Civic Adviser to the Palestine Administration from 1918 to 1922 finds material forces destroying the spiritual and cultural, and commerce and industry being pushed by financiers for their own selfish purposes, thus creating discontent and distrust against the British.

EGYPT'S STAKE IN ETHIOPIA. Robert L. Baker. (In *Current History,* New York. August, 1935. pp. 553-555).

Behind Great Britain's efforts to halt Italian aggression in Ethiopia lie her very tangible interests in Northeast Africa and especially the fact that the source of the Blue Nile, so vital to the development of Egypt and the Sudan, is Lake Tsana on the Ethiopian plateau.

LE MOUVEMENT NATIONALISTE AU MAROC. L. de Lacger. (In *En Terre d'Islam,* Alger. Mars-Avril, 1935. pp. 92-104).

Conclusion of an article begun in the Novembre-Décembre, 1934, issue.

SOVIET IMPERIALISM IN AFGHANISTAN. Joseph Castagné. (In *Foreign Affairs,* New York. July, 1935. pp. 698-703).

Traces the course of Russian propaganda at Kabul since 1914 and contrasts it with British methods.

TURKEY'S PREDICAMENT. Charles Clayton Morrison. (In *The Christian Century,* Chicago. June 19, 1935. pp. 816-818).

Until the economic isolation of Turkey can be overcome by effecting successful trade relations with other nations, her progress cannot be assured.

VII. MISSIONS TO MOHAMMEDANS

CHRISTIANITY'S HANDICAP IN TURKEY. Charles Clayton Morrison. (In *The Christian Century,* Chicago. July 10, 1935. pp. 911-913).

The knowledge of Christianity which Turkey has received from Greeks and Armenians, despised races in her eyes, has built up a wall of prejudice for Protestantism to break down with a display of ethical, social-minded, but also, spiritual-minded religion.

THE GLORY OF THE IMPOSSIBLE: THE EVANGELIZATION OF THE MOSLEM WORLD. Samuel M. Zwemer. (In *World Dominion,* London. July, 1935. pp. 292-298).

Notes of an address delivered at the World Dominion Missionary Meeting, New York City, April 11, 1935.

INDIA—THE GREATEST MOSLEM MISSION FIELD. Samuel M. Zwemer. (In *The Missionary Review of the World,* New York. May, 1935. pp. 215-218).

Presents "fourteen points", each proving the strength and importance of Indian Islam and at the same time showing an urgent reason for its evangelization.

ISLAM AND THE EVANGELICAL CHURCHES IN THE NEAR EAST. Lootfy Levonian. (In *The International Review of Missions,* London. July, 1935. pp. 392-396).

A plea for the Christian churches in the Near East to show a warmer spirit of evangelism towards Moslems.

UNE MÉTHODE DE RAPPROCHEMENT INTELLECTUEL. H. Charles. (In *En Terre d'Islam,* Alger. Mars-Avril, 1935. pp. 84-91).

Account of the methods and work of the Cairo branch of the Central Literature Committee for Moslems from material furnished by Miss C. E. Padwick.

THE MOSLEM PROBLEM IN THE UNION. Rev. A. R. Hampson. (In *The Church Chronicle,* Capetown, S. A. May 16, 1935. pp. 148-150).

The Capetown Diocesan Mission to Moslems, with a staff of eight, cannot adequately combat the spread of Islam unless funds are secured to train additional native workers.

THE NETHERLAND INDIES. (In *World Dominion,* London. April, 1935. pp. 192-199).

Although there are 41,000,000 Moslems in Java alone and 9,000,000 more scattered through the archipelago, Christianity has made sufficient progress to warrant every possible effort for its furtherance.